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Calvinist Contact

An independent Christian weekly

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Development group points to plight of southern Africans

Marian Van Til

TORONTO — "Most Canadians are aware of the situation *inside* South Africa. But few know how *apartheid* affects neighbouring countries who actively oppose South Africa's policies," says Jack Panozzo, national information officer of the Canadian Catholic Organization for Development and Peace.

To bring the suffering of millions of southern Africans to the attention of Canadians, Development and Peace is launching a "1988 fall action" that it calls "Southern Africa: Under Siege."

Development and Peace is an organization which was founded in 1967 by Canadian Catholic bishops. Its goal is to promote "international solidarity among Canadians with the people of the Third World" first through financial support to "hundreds of socio-economic development projects" in Latin America, Africa and Asia, and second, through a program of "information, education and animation" for Canadians.

Prayer changes things

Panozzo says that literally hundreds of D & P groups across the country are expected to join with others in their local communities in prayer vigils as part of the "action." D & P groups and councils will also be inviting their Members of Parliament, local officials, community groups and the media to share in their concern for conditions in southern Africa and to participate in the fall action.

On December 10, a Development and Peace delegation hopes to meet with External Affairs Minister Joe Clark in Ottawa. D & P wants the government to redouble its efforts to help end the suffering created in southern African countries by South Africa's attempt to maintain economic and military dominance of its neighbours.

Panozzo says that the military strength of South Africa and its

See **KEEP** -- p. 3.

Thinkbit

Teacher: "Germs enter your body, and once they are inside your body they divide and multiply."

Grade-three boy: "Will they also add and subtract?"

(Incident in Burlington, Ontario, school)

How does Canada's parliamentary system work?

Photo: Government booklet on the Senate of Canada

Most of the 104 senators in the Senate Chamber, also called the Red Chamber

Marcus Van Steen

(CANADIAN SCENE) — Canada copied its system of government from the United Kingdom because it was familiar and Canadians knew it worked. The system has been adopted since in other countries because of its advantages, the main ones being that it provides for the people to be consulted at regular intervals, and the government can be changed without violence or bloodshed.

The British North America Act of 1867, which created Canada, adopted the British parliamentary system, with the Queen as head of state, an upper house similar to the British House of Lords and a lower house called the Commons. The upper house, called the Senate, was to be composed of distinguished citizens appointed by the government to give sober second thought to legislation passed by the Commons, with the power to amend or delay it.

This outward structure has remained, but the functioning of the system has altered over the years. For one thing, the Canadian Senate is no longer a copy of the British Lords. Canadian senators are paid handsomely, but the lords are not paid for attending sessions. The

See **INCREASE** -- p. 16.

Canadian Christians monitor voting in Chile

Photo: Robert VanderVennen

The Revs. David Pfrimmer (l) and Lois Wilson at the press conference

Robert VanderVennen

TORONTO — The stunning defeat of General Augusto Pinochet as he tried to legitimize his 15-year brutal rule in Chile was a surprise both to Pinochet and those who opposed him, said Rev. Lois Wilson and Rev. David Pfrimmer in a press conference at which they reported on their role as international monitors of the plebiscite.

Wilson and Pfrimmer represented Canada and the Inter-Church Committee on Human Rights in Latin America on a seven-person international team of church leaders appointed by the Latin American Council of Churches at the request of the Chilean Fellowship of Churches. Other members of the team were from Brazil, Puerto Rico, Sweden and the United States.

Besides observing whether the election itself and the counting and reporting of results were honest, their mandate included observing and reporting whether those opposing the government could campaign without intimidation and whether voters could freely cast their ballots.

Although they believe that the election itself and the counting of ballots were relatively honest, the international ecumenical delegation in its official report said, "In every part of the country which we visited, we saw and heard of numerous instances of intimidation prior to the holding of the plebiscite. These occurred in a context of generalized anxiety which is the product of 15 years of enforced disappearances, summary executions, torture and arbitrary detentions." In view of this, it is no wonder there was surprise that 54 per cent of the people voted NO and 43 per cent voted YES to extending Pinochet's term until 1997.

During Pinochet's rule, Chile's shocking human rights record has become an international byword. In fact, its brutal abuse of its citizens, including murder of some 30,000 and torture of untold numbers, led to the formation of ICCHRLA 15 years ago in response to pleas from churches in Chile. Therefore it is appropriate that ICCHRLA was designated to represent Canada on this international group. The Christian Reformed Church is a supporting member of ICCHRLA.

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Reformation Day reflections

Letters on homosexuality (not this week as promised)

News

Coffee break conference a nourishing experience

Betty Van Deemter

GRAND RAPIDS, Mich. — Well over 1,000 women from various denominations in Canada and the United States gathered at Calvin College this summer for a three-day conference to discuss what the Coffee Break ministry has meant to them.

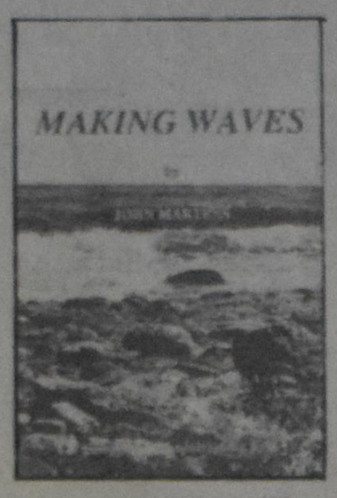
A special farewell was given to Coffee Break administrator Laurie Deters. She became part of this outreach ministry in one of the Grand Rapids Christian Reformed Churches in 1975. In 1980 she assumed administrative duties in the Grand Rapids Coffee Break ministry office.

Dr. Roberta Hestenes, president of Eastern College in St. Davids, Pa., talked about the love left over after our own souls have been nourished. She stressed prayer, and last but not least, self control. "Listening is a form of love," Dr. Hestenes said. "To listen deeply is to love."

It would take a long list of names to acknowledge the many people involved in organizing this conference. Yet, through the tireless efforts of all, we could exalt the Lord together for a few days. Their enthusiasm was a living example that what you do for the Lord is never wasted.

Photo: Joe Vriend

Farewell to Laurie Deters (with roses)



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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Free Trade Agreement key issue in November election

Public opinion polls seem to have contributed to Prime Minister Mulroney's decision to request dissolution of parliament and call an election. A government acting without a public mandate on Canada-U.S. free trade was due for mandate review and I appreciate voters having opportunity to express opinion on the basic direction of economic development in Canada. Polls indicate most Canadians think the Canada-U.S. Free Trade Agreement is the dominant issue in the election campaign. However, it remains an open question how importantly that issue will factor in their decision at the poll that really counts.

The main party leaders all agree the bilateral trade pact is the most important campaign issue but only opposition party leaders are willing to have a special televised debate on it. Polls show that Canadians prepared to commit themselves on the FTA are closely split for and against but that those opposed to the agreement feel more strongly about their view. Canadians opposed to the FTA seem to believe they have the information they need to take a definite stand. Campaign offices report that others are now eager to have more information, before they vote.

The PC government's $30-million marketing campaign, in which government propaganda is more easily read than details of the actual agreement, and the prime minister's refusal to agree to a special TV debate have impeded facilitating intelligent debate on the trade issues and assisting people to make an informed choice.

In the face of such obstacles, concerned voters might be tempted to save time and effort by paying greater attention to the opinion expressed by other Canadians in polling surveys. It's a way of letting others do some reading and assessing for you — "Are most people willing to try it?" A concerned voter might well ask how similar he or she is to people in the random sample which a particular poll tested from the population. On what basis and with what information did those polled make their choice? Christian voters do better searching their own information, and hearts, in assessing the drift of the FTA.

Us against them

Concerned Canadians might well pay particular attention to three key aspects of the agreement in assessing how stewardly or responsible a direction-setting in our economy it represents. In relation to control over energy resources, the reduced control over U.S. financial investment in Canada and the impact on neighbouring countries in the Two-Thirds World, Christians may question whether this agreement is truly economic, (stewardly) or bad economy.

There is a trend currently, particularly among countries of the One-Third World, to group into regional trading blocs to boost and liberalize their trade. These deals on a country to country rather than a multilateral playing field reflect a team spirit which is protectionist vis-a-vis the rest of the world. Parties to the bilateral clustering are now preparing to camp together during the Uruguay round of the multilateral General Agreement on Tariffs and Trade negotiations. It's difficult to envision these graduates in exclusive trade engaging in something other than further protectionist dickering in the GATT arena.

Canadians will soon be signaling to the world what Canada values most in the global economic relations in which it participates. It's not inappropriate to be thinking about the neighbours and what they will think of us.

Complicated matters

Undoubtedly, there are other issues which feature prominently as items of Canadian political concern, also for Christians, in the federal election. Decision-making in a Canadian election is complicated, especially in a structure which gives the nod to the party or coalition with the greatest number of constituency representatives.

In choosing how to use our vote, we might well respect that some decisions have greater impact on opening up or closing future potential and these need special consideration. Citizens who appreciate life's potential and quality do well to preserve ability for Canadian people to determine the basic direction of national economic and social development.

There'll be many more public opinion polls on various issues before federal voting starts. The official poll to be tallied November 21 will not be as clear a reading of the public's mind on the Canada-U.S. Free Trade Agreement as a specific referendum would be. But in the range of issues facing Canadians, people with a keen sense of responsible stewardship do well to let their informed choice on this pivotal national issue be counted.

Gus Polman, development and education director for the Christian Farmers Federation. He works out of Edmonton.

In and around the workplace

Sometimes strikes are justified

Ed Vanderkloet

In all of its 36 years, the Christian Labour Association of Canada (CLAC) used the strike weapon only twice. I want to tell in a nutshell the story of those strikes, not because I delight in opening old wounds but to show that there are times when confrontation and conflict are the only possible response to gross injustice. To maintain some form of anonymity, I will use fictitious names.

Ten years ago, CLAC organized the employees of the Cherokee Company, a Windsor firm that made stamped parts for the automobile industry. Cherokee was owned and operated by Sunray, another CLAC-organized automotive parts firm, also in Windsor. After eight months of intense negotiations, including assistance from a government-appointed conciliation officer, the management's final offer was $4.60 an hour (or about $9,200 per year). That was almost $2.00 per hour (30 per cent) less than the pay rate of the workers at Sunray and at all the other automotive parts plants in the area. Clearly, this was unacceptable, especially when management indicated that it planned to close down Sunray and transfer its workers to Cherokee.

In a last, desperate effort to avoid a strike, CLAC offered to have the dispute settled by an outside arbitrator, but this proposal was rudely dismissed.

The strike began on July 5, 1978, and lasted two months. Suddenly, management caved in and agreed to wage parity between the Cherokee and Sunray workers. The strike was over but we never understood why a bitter labour conflict was needed to make the owner of the two firms understand that he could not arbitrarily decide to lower his employees' wages by 30 per cent and to destroy a commonly accepted wage niveau in the automotive parts industry.

Second strike

Two years later the second strike took place, this time at the Amcan Company in Hamilton. CLAC had had a collective agreement with Amcan for more than 10 years. The company specialized in using high-power water blasts to clean steel tanks and other metal structures in heavy industries such as Stelco and Dofasco. Some of the work could only be performed when the plants were shut down, especially on weekends.

Friction between workers and management developed when the workload increased drastically and new workers were hired. One employee complained that he had to work 64 hours in one week, 92 hours in the next, and 72 hours in the third week. CLAC's proposal that every employee be entitled to one day off after six consecutive days of work was bluntly rejected. "If you can't go to church, that's just too bad, but business comes first," was the company's standard reply. After five months of fruitless and frustrating negotiations, CLAC's national board authorized strike action. For almost three weeks we walked the picket lines, engaging in bitter altercations with a few workers who broke ranks and felt that the strike was against the teachings of the Bible, and that working Sunday after Sunday was not.

Meanwhile, the Labour Ministry appointed a mediator in an effort to end the conflict. To everyone's surprise, the company (an American-owned firm) sent its chief U.S. negotiator from Houston, Texas. This man, after listening to our complaints, broke the logjam with a startling, "Of course everyone is entitled to a regular day off." It took him less than five minutes to resolve the Sunday labour dispute, a dispute that had dragged on for five months and had dragged us into an unwanted strike. It took a few more hours of negotiating to come up with new wage rates and to draft the various clauses in proper legal language, but that same afternoon the membership ratified a brand new contract, and the strike was over.

In both strikes we had clearly won. Yet, it was difficult to escape a feeling of futility and despair about having to fight it out on a picket line. A strike is like a war; even if you win you do not emerge unscathed. Several CLAC members at large cancelled their membership and accused CLAC of being no better than the Teamsters Union, and all our letters of explanation were to no avail.

Still, the question must be asked if there is no better way of solving labour disputes. And the answer is, "Most certainly!" But let's explore that next month.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada.

Foreign observers prevented violations

... continued from page 1.

The Canadian observers said that Chileans gave much credit for the relative honesty of the election to the presence of foreign observers, including some 1500 news reporters. Chile has a very long pre-1973 history of free elections, so credentialed foreigners as well as political opponents of the government were able to scrutinize the actual voting and the later counting and reporting of ballots. Pfrimmer said that the opposition had set up a detailed reporting system so that as soon as the ballots of each polling station were known, they shouted the exact results in the streets outside the building and reported them to an independent central tallying station to prevent tampering with the results.

Wilson said that the role of women was pivotal, many of them feeling that they were taking the place of husbands and sons who were victims of government brutality. Of the 7.4 million registered voters — all of whom were required by law to vote — 3.8 million were women. Women have voted in Chile only since 1948.

Young people, too, played a phenomenal role in the campaign prior to the voting. Young people have suffered more than others from physical abuse under the Pinochet regime.

Church role in education

Churches undertook a major program of educating Chileans about the issues, since the media and other forms of public expression were not available to those who urged a NO vote. A non-Christian Chilean who saw what the churches were doing credited liberation theology as a major factor in the plebiscite, because it was a grassroots movement which helped people understand and want to do something about their circumstances, in contrast to the effects of a theology that works from the top down.

The international church observers told the Chilean churches, "We share your joy" and "In our judgment, this has been a clear victory for the people and a clear demonstration of responsible Christian witness in the democratic process ... We applaud your willingness to serve your nation in the life-giving task of national repentance and reconciliation."

Chile's national problems are not over, but it now seems possible to deal with them. This great event was not an election but a plebiscite which has no legal status, though General Pinochet had earlier agreed to step down as president in 1990 if a majority voted NO. One problem is Chile's oppressive constitution written by Pinochet in 1980, and another is the fact that Pinochet remains the head of the army.

But on the positive side is the fact that Chile needs the good will of other nations for its economic survival. It was this, as well as the confidence that he had the power to win the plebiscite, that evidently led Pinochet to call the election 15 years after he came to power.

Keep them dependent

... continued from page 1.

stranglehold on the region's economy means that most countries in southern Africa are vulnerable.

"Countries like Mozambique or regions like Namibia remain badly gored," he asserts, "despite promises of peace. South Africa's undeclared war on its neighbours attempts to *persuade* them that they should not support liberation movements seeking black majority rule in South Africa, and to convince the world that blacks cannot govern themselves."

In Malawi, there are at least 200,000 refugees (many of them from Mozambique) in the one refugee centre at Mankhokwe. That camp is only one of several in Malawi, and yet its population exceeds that of many African cities.

Bishops Wilfred Napier and Hugh Slattery of the Southern African Catholic Bishops Conference point out that, among other oppressive actions, since 1980 South Africa has attacked railway routes essential to the economies of Swaziland, Zambia, Angola, Botswanna, Malawi, Mozambique and Zimbabwe and has disrupted the oil supplies of the last five above, and those of Lesotho. It has attempted to assassinate the prime ministers of Lesotho and Zimbabwe and has fought fiercely in Angola, penetrated Mozambique and illegally occupies Namibia.

Development and Peace feels that its "action" will not only call attention to the plight of southern Africans but will give Canadians the opportunity to *act*. It will do that, first of all, through the participation of people in Catholic parishes across Canada. But it hopes that non-Catholics will get involved as well.

D & P is urging those who participate in the "action" to talk to their MPs about their southern Africa concerns and to sign cards (to be presented to Joe Clark) which "urge the Canadian government to: condemn South Africa's war against its neighbours; continue to work for effective economic sanctions against South Africa; continue to urge Western countries to take effective action against apartheid; increase aid to the neighbouring countries through the Southern Africa Development Co-ordination Conference."

From 1985-87, Development and Peace sent nearly $2-million to southern Africa for development work and more than $1-million to Mozambique for emergency relief.

Ancient forest discovered in Niagara escarpment

(CANADIAN SCENE) — The previous estimate of the oldest living trees in Ontario has been more than doubled with the recent discovery of cedars up to 723 years old on the Niagara Escarpment. University of Guelph botanist Doug Larson happened on the ancient forest this summer at a research site near Milton.

Clinging to the cliff face of the escarpment, these eastern white cedars are within sight of Highway 401, says Larson. Many are located within conservation areas, where they have been touched, photographed, even vandalized by hikers and cliff climbers. But until now, no one realized their exceptional age because most are small and deformed in shape. It was a surprise, says Larson, to discover that some of the trees growing on the escarpment were rooted more than 200 years before the first European settlers landed on Canadian shores.

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Editorial

Choosing a political expression for the love of Christ

Voting is a political form of expressing convictions about life. Do you find it easy to express yourself politically? I don't. I'm surrounded by a host of questions that compete for attention.

Questions such as: Shall we vote for the leader, the party or the local candidate? Shall we judge any of these three on the basis of competence, integrity or beliefs? Shall we vote on the basis of issues? If we vote on issues, shall we focus on abortion, disarmament, environment, free trade, social welfare or privatization? Is anyone of these bigger than all the others combined so that we can make it a one-issue vote, as pro-life groups want us to? Are we going to focus on national or regional interests? Or are we going to use our vote not so much as an expression of our own beliefs but as a strategic way of choosing the lesser of a number of evils?

Is it any wonder that in the face of all these questions some Christians become a-political, which is another word for *cynical*. Of course, if you really want to be cynical, you can always vote for the Rhinoceros party, which has promised to declare the whole month of February a national holiday.

Judge the record

Pre-election days are not a good time to decide for whom you should vote. If you decide now, you are probably allowing yourself to be influenced by campaign rhetoric, which is as substantial as a blob of mousse applied to recalcitrant hair. You're not hearing Brian Mulroney, John Turner and Ed Broadbent so much as you are hearing the image makers that run their campaigns.

We've had four years of Conservative government and Liberal and New Democratic opposition by which to judge what these three parties have in mind for Canada. None of them are terribly incompetent. None of them are terribly committed to deeply held political beliefs. All of them are somewhere on the humanistic spectrum, somewhere between universalism and individualism, that is.

Do you prefer universalistic humanism? We recommend the New Democratic Party, which, unfortunately for you, falls short of the required 100 per cent. It favours higher taxes for corporations, it seeks universal day care and government control of energy, transportation and the like. But it won't do away with private enterprise.

Is individualistic humanism more to your liking? Try the Progressive Conservative Party, which favours private day care and private development of resources. But then, the Conservatives have increased government bureaucracy to an extent that one doubts the purity of their individualism. The Liberals are somewhere in between. So, the choice is between 40, 50 or 60 per cent of either universalism or individualism.

Trojan horse

Or is the choice between humanism and Christian politics today? The Christian Heritage Party says yes. It paints all mainline parties as secular and humanistic, and it points to such issues as abortion as the acid test. All three main parties are not firmly pro-life. The Christian Heritage Party is. All three main parties are not firmly pro-capital punishment. The CHP is.

The problem that the Christian Heritage Party faces, however, is that among Christians, there is the same range between individualism and universalism as there is in the rest of society. There are conservative Christians, there are liberal Christians and there are socialist Christians.

Quite often, the degree of individualism or universalism is more important to Christians than the faith they share with other Christians. Conservative Christians feel more comfortable with a Ronald Reagan or Brian Mulroney, regardless of what the personal faith life of these leaders might be like, than they do with brothers and sisters in their own church who lean towards socialism. The same holds true for Christians on the universalism side of the political spectrum. If they have to choose between Eds, they would rather have Broadbent than VanWoudenberg.

Check the cargo

In the meantime, however, we must judge whether a given party that calls itself Christian is sufficiently guided by God's Word and Spirit to warrant our support. If a Christian party proclaims, for example, as does the CHP, that concerns about apartheid are legitimate but that the fear of a Soviet takeover in South Africa is "an overriding concern," then we know that such reasoning does not flow out of the love of Christ, which casts out all fear and seeks justice first of all. If a Christian party follows the capitalistic road to prosperity at unacceptable cost to the environment and to poor nations, as the CHP seems to do, then of what use is it to raise the flag of Christ in the political arena? It will only get sullied.

Christians are not concerned only about direction. They have a healthy respect for structure as well. It's not enough to say that you want to honour God in politics. You should have Christian political insight that translates into good government before you call on the loyalty of Christ believers.

In this respect the Christian Heritage Party walks perilously close to the line of not deserving our loyalty. We believe that its emergence went ahead of careful reflection. We also think that the party was originally too narrowly focused as it came out of a pro-life group in British Columbia. The mentality of that group was somewhat reactionary and angry, in keeping with the understandable anger that emerges from observing the reckless way in which fetuses are aborted. But anger is not a good foundation for political action. Nor is a nostalgic longing for a past or a heritage that was not Christ-centered to begin with.

Build for the future

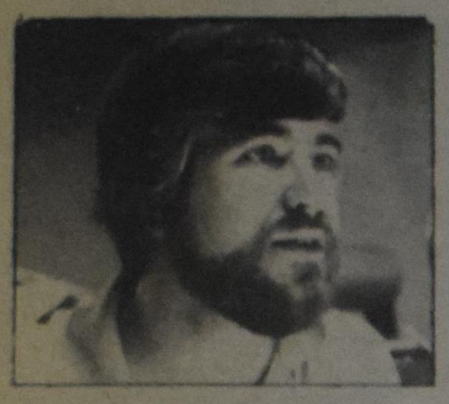
But the CHP also has good policies that boldly speak out against communism *and* fascism, promote family and personal values, argue for Senate reform and seek to reduce the national debt. For those it deserves our support. Besides, we need to look at the long haul of our political task. It's not possible for a fledgling Christian party to have a full grasp of all the issues it must face. There will be black and white statements right now that won't stand up under more mature and experienced scrutiny. But give a party 10 or 15 years to grow, and the result may be surprising and beneficial for Canada.

In the end, then, I still come down in favour of voting for the Christian Heritage Party in those ridings for which it has entered candidates. I cannot deny the historical momentum of this organization in our midst. There are hopeful signs, too, that the CHP is bringing Christians from various denominations together.

No matter how you vote on November 21, pray that the Lord will lead us all into political faithfulness, for the honour of his name and the shalom of all people.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"Of all base passions, fear is the most accurs'd" (William Shakespeare, *Henry VI*, Act V, scene 2, line 18)

Fear is contagious. It is also paralyzing. It brings out the worst in people, not the best. It leads to suspicion and paranoia. Fear is a crippler of healthy emotions, and often manifests itself in outbursts of anger and in a blind striking out at perceived enemies.

One classic form in which fear has always manifested itself has been in the formulation of *conspiracy theories*. The notion that there is a group somewhere out to get you is the favourite stock-in-trade of fearmongers. Somewhere people are darkly conspiring to take away all you hold dear. Trust no one, except those who share your suspicions or your Outlook.

What is your favourite conspiracy theory? Some people have held that the automobile industry has conspired for years against the development of more efficient cars, and has done away with both new inventions and inventors in order to maintain their profitable monopoly position. Others are sure that the world's governments are in collusion in covering up known facts about UFOs.

Just the other day I read Tom Harpur's book *For Christ's Sake,* in which the author poses the intriguing thought that there is a conspiracy of silence among clergy. You see, they don't really pass on to their flocks what they have learned in theological school about contemporary scholarship. As a matter of fact, throughout history it has been the church that has systematically blocked off access to the real Jesus. Now there's a conspiracy for you! Wow!

What is your favourite conspiracy theory? It pains me to admit this, but in my own denomination, the Christian Reformed Church, a conspiracy theory is being busily promoted by a number of people and publications who should really know better. Fear is being sown, and it can only lead to a rich harvest of distrust, suspicion, and bitterness. You see, there are "liberals" plotting and scheming in our colleges and on our boards. They have their own agenda. And they will subvert all that is good and holy, for they have no respect for the Bible, for authority or for motherhood. Watch out! If you make a suspicious move we'll publish your name and we'll put all orthodox congregations on red alert.

It is utterly bizarre. The other day I preached in a congregation other than my own and was asked on the steps of the church after the service, "I understand you're a liberal?" Now, if there are two things in life that I am reasonably sure about, they are, first, that I'm not a liberal, and, second, that when the Lord Jesus comes back He will demand an accounting of those who are supposed to give leadership to his little ones and instead sow seeds of fear, suspicion, discord and strife.

I'll tell you *my* favourite conspiracy theory. It goes like this: All things must conspire together for the good of those who love God, who are called according to his purpose.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Letters

Accidents are anti-creational

Just a few weeks ago a 20-year old girl in our congregation was walking along a road with her mother. They were struck from behind by a carelessly driven car. The girl died. The mother survived. (It's easier to write "the girl" and "the mother" than to say "a friend and her daughter ...")

What puzzled and sometimes angered me was the implication that the carelessly driven car was the Lord in disguise come to take Michele home. That He was there to take her home I don't doubt for a moment. However, it is easier to believe that He was there to turn the devil's dirty work to good, than to believe that the Lord causes accidents and other anti-creational happenings to occur just to take someone home.

That was the event and those were the thoughts that prompted me to write the poem that I've enclosed with this letter, submitting it for publication in *Calvinist Contact*.

I still enjoy reading C.C., and every time a friend drops off a collection of the latest issues (we give her *Banners* in return — a fair trade, I hope) I seem to find some spare reading time. I especially have appreciated some of your features, such as your open-hearted report on the Holy Spirit conference, and your two-page spread on Valerie Barinov. Keep it up!

he came by night

he came by night (of course
he feeds on darkness
it's his life
to hate the light)
rudely trespassing on
the Father's territory
mad with the knowledge
of his own
bruised head
he tried to wrest
from the Father's hand
a name engraven there

in touching life
he destroyed
and soiled with
death
the holiness of God
(or so it seemed)

returning to his haunts
tormented by
empty hands
he would have filled with
stolen beauty
he cursed the One
in whom his victim's life lay
hid and secure
while through his fingers
trickled nothing more than
dust and ashes
even those he could not hold
for they too
are part of
the Father's world
(seed for new life)
and will be raised
one day
in awesome burst
of holy beauty
(day without end
amen
so let it be)

Ted S. Bootsma,
Newmarket, Ont.

Campaign manager says Christian Heritage Party viable

Your paper of Aug. 26, 1988, had an article which mentioned the Christian Heritage Party. It asked about the effect of the CHP on the Conservatives' chances of returning with a majority.

First of all, this is not a question of a critical nature in formulating a pro-life law for the country of Canada. Currently we have one of the strongest Tory majorities ever and yet we see no stance against abortion by the Tories. The Liberals also have taken no stance. The CHP is the only political party which has a firm stance against abortion.

I would also like to address the comment that "a vote for the CHP is a vote against the Progressive Conservatives." While this is true, it is also a vote against all the other political parties and a vote for strong and solid principles. CHP supporters come from a variety of political backgrounds, not just PC backgrounds.

The article also states that the membership of the CHP is too scattered to elect a member anywhere. This statement must have been made by an individual who has no involvement with the CHP. If a person becomes involved with the CHP he [or she] will soon realize that it is a viable party. As the campaign manager for the Kent riding, I can state that in this riding we have built an organization which will run a winning campaign in the coming election. I issue a challenge to become involved to any individual who does not recognize the viability of the CHP. Once involved, there will be no turning back.

It sorrows me deeply to see negative articles about the CHP written in a Christian newspaper. Are we not commanded by our Lord and Maker to do that which is His will? The CHP has firm policies based on biblical principles.

If the demoralization of our country continues under the current leadership, I fear for the lives our children and grandchildren can lead. I do not believe that voting for any of the other political parties, who continually compromise principles for power, can be justified.

The only responsible alternative is the Christian Heritage Party.

John R. Koopman
Campaign Manager, Kent Riding.

Women elders will believe

I would like to thank you and thank God that you thought fit to print articles about incest. My heart goes out to all victims of incest in our church communities, and my prayers are with them.

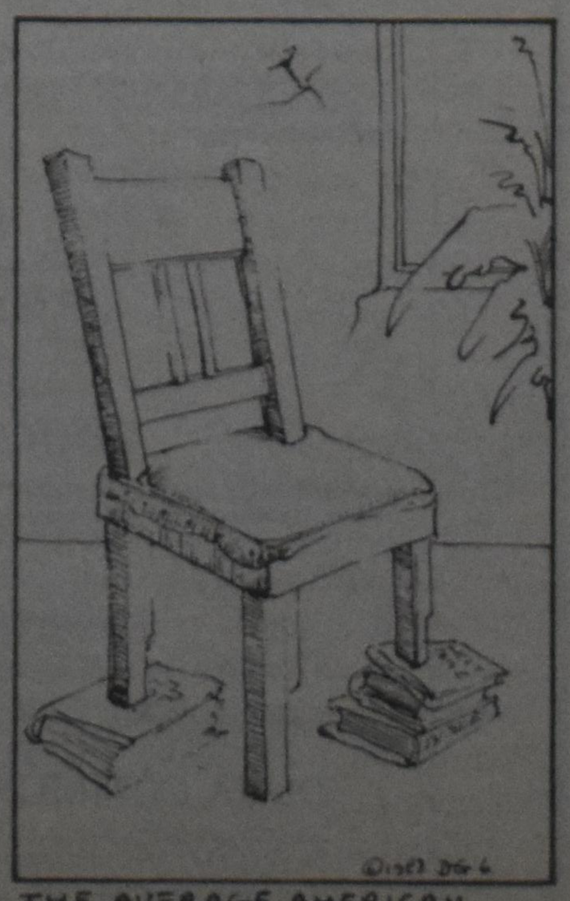
But where do victims go for help in our Reformed churches, run and ruled by men? These men won't believe them. Had it happened in any denomination other than a Reformed one, they would have pointed their finger and said, "See!"

Maybe it's time our denominations rethink their view on women in office so that all victims will know there will be an elder who will listen with love and compassion, who will believe and get help for them.

Victims don't need pastors and elders who look the other way, as does Mr. Schroor in his Sept. 30 letter. Yes, thank God, our sins are forgiven. But Jesus does not condone this abuse in our families. Jesus said, "Whatever you do unto one of my children you do unto me." Please, don't whitewash incest, but let there be repentance in our churches and Christian paper, and let our Christian community embrace the loved ones among us who have been used and abused.

Thank God for loving counsellors and thank you, *Calvinist Contact*, for opening this door, letting in some light for the abused. This way you let them know there is help and there are people who will believe. May God grant them healing.

Someone who has suffered wife abuse



Church

Marian Van Til, page editor

Hamilton-Niagara CRCs try Reformed version of Koinonia retreat

Photo: Fred Tyrer

"Bind us Together, Lord" was the theme song for the weekend.

Bert Zwiers

CAMBRIDGE, Ont — I wonder what a Reformed renewal retreat will be like, was a question on the minds of many of the 70 participants at the "New Creation weekend" held at Camp Shalom, Sept. 23 and 24. It did not take long to find out. Registrants began to arrive at 6:30 p.m. on Friday from Classes Hamilton and Niagara. Seventeen Christian Reformed Churches (CRCs) were represented. Bunkhouse style sleeping accommodations and places at group tables were assigned. By 7:30 p.m. the retreat was on its way.

A 12-member committee commissioned by CRC Classes Hamilton and Niagara had been studying church renewal as a result of some CRC members participating in the Koinonia/Cursillo movements and other members questioning that involvement. The results of the committee's work were issued in a report entitled, "A New Creation." The retreat was also an outgrowth of that work.

Nine speakers presented 20-to 30-minute talks on the themes "God's Church," "God's Church and its people," and "God's Church in the world."

Much time was spent in prayer, meditation, personal devotion and singing. The committee chose the song book "Time I Must Sing" as well as the new CRC hymnal. A Saturday evening service of celebration and praise led by Faith CRC of Burlington's "Praise and worship group" was a fitting spirit-filled end to a wonderful weekend of fellowship and learning.

The weekend director, Rev. Richard Stienstra, guided the group through the various stages of the program in his own special manner. He brought participants who came from all ends of the CRC spectrum together, using the often-sung theme song, "Bind Us Together, Lord." It can be truly stated that "the Holy Spirit was present there."

Saturday evening saw many tearful farewells, and much hugging and embracing. Many new friendships were made and the prayer, "Father make us one" was answered in abundance.

This retreat may very well mark the beginning of a real coming together of Christian Reformed Churches in the Hamilton-Niagara area. For once, all the issues were thrown aside and people came together in genuine love and harmony.

Though once a lost art form, storytelling makes comeback

MINNEAPOLIS, Minn. (EP) — The telling of the story is a craft that is being revived today, says Colin Pearce, an Australian Christian storyteller making a four-week tour of the United States. Storytelling, which has been all but dead for nearly five centuries, has begun to creep back into our culture.

For centuries before words were written down, storytellers were the chief sources for news. "If news of an earthquake travelled 200 miles in two years, people would say, 'Doesn't news travel fast?' " said Pearce, who has a background in radio and TV broadcasting.

Storytellers were also responsible for remembering history and important events for many years after they occurred. For years before the early books of the Old Testament were recorded by Moses, the story of creation, Noah's ark and the flood, and other important, key events were kept alive by an "oral tradition," or storytelling, Pearce said. "All the stories were memorized word for word, told and retold." Even after the Bible was written, storytelling continued. "For many, many years storytelling was the thing that kept the web of life together," Pearce said.

Then around 1500 the oral tradition began to die. The now famous Gutenberg Press, invented by Johannes Gutenberg, made it possible to print scores of copies of a single manuscript. Printing began to catch on. The storyteller was not in demand anymore.

Storytelling is a wonderful way to spread the gospel, said Pearce, who explained that the Bible, "in the world's terms is useless, but is a wonderful resource for Christians."

Storytelling has its impact, said Pearce. "Jesus left this planet in the hands of 11 men and the Holy Spirit and the story," he said, "and look what happened."

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Motion pictures have too much sex, violence, says survey

GLENDALE, Calif. (EP) — The majority of Americans feel that the motion picture industry is releasing movies with too much sex, violence and adult language, according to a new survey published by the Barna Research Group of Glendale, California.

Over 500 adults across the U.S. were asked for their opinions about movies. Of these, 56 per cent agreed strongly that overall today's movies have too much violence in them; another 58 per cent strongly agreed that there is too much offensive language in today's movies; and 50 per cent said there was too much explicit sex. Only five per cent of those polled strongly disagreed with any of these criticisms.

Older Americans were more likely to be offended by the content of movies than younger people. For instance, while only 35 per cent of adults under age 35 felt movies show too much sex, half of the 35-64-year-old group agreed with this criticism, and 74 per cent of those ages 65 and older said there is too much sex in movies. Women surveyed were more critical of sex, violence and profanity in movies than were men.

Also, 57 per cent of those surveyed felt strongly that there were not enough movies being released that the whole family can enjoy.

With this kind of reaction to the content of movies, why does Hollywood continue to churn out R-rated films? George Barna, president of the Barna Research Group, said it's a question of demographics. "The movie studios are targeting the younger audience, for the most part," he explains. "The typical moviegoer is a teenage or young adult male who is usually not too worried about seeing violence or nudity, or hearing strong language in a film. In fact, often the sex and violence are part of the attraction for them. The studios and theatres generally do not target older adults, who are more likely to be turned off by overtly violent or sexual pictures."

Barna also notes that many people who dislike some of the content of movies may have become conditioned to accept offensive elements in the hope of seeing an otherwise good film. "It has become a fact of life that most movies will have some type of content that many people will find objectionable," Barna says. "Often, viewers just accept this fact, and try to look past the objectionable part to possibly enjoy the rest of the movie."

Over 400 world evangelism plans exist

RICHMOND, Ind. (EP) — Over 400 plans to evangelize the world by the year 2000 exist, according to the Rev. Thomas Wang, a key figure in an effort to co-ordinate various Christian organizations that share this goal.

Wang, steering committee chairman for a conference various groups have planned in January, says past efforts to complete world evangelization have failed because of competition and disorganization. "What's happening now is very different," he insists. "All of a sudden it seems many of God's servants all over the world have begun to take the end of this century not as a magical number, but as a target, a goal, a stimulation for world evangelism."

He concludes, "There has never been an age in the history of the church that is more qualified to tackle this task of world evangelization in terms of manpower, resources, technology, communications and transportation."

Evangelism still a priority for Salvation Army

CHICAGO, Ill. (EP) — General Eva Burrow, world leader of the Salvation Army, recently told more than 2,000 delegates at Congress '88 that the Salvation Army's priority will continue to be "the gospel mandate for evangelism with compassion, a Christianity with its sleeves rolled up."

Citing numerous human tragedies, the Australian-born General recounted Christ's parable of the good Samaritan. "It is costly to live like that," she observed, adding that "evangelicals do care and we must all work together to fulfil Christ's mission to the total needs of mankind."

The Congress '88 conference was designed to address the needs of 90 million unchurched Americans.

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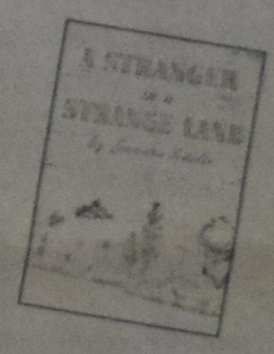
T.M.P. VanderVen in *Reformed Perspective* : "It throws a (perhaps too) personal light on the life and experiences of the early settlers in Pella, but as a biography adds color to this fascinating and important part of church history."
Adrian Peetoom in *Calvinist Contact*: "Stories like these are important for people who relish a sense of belonging to a tribe and community."
Gertrude Hoeksema in *The Standard Bearer* : "It is a fascinating story of romance, hardships, history and faith.... It is a valuable book about a segment of our forefathers."
Ds. H. Bouma in *Gereformeerde Kerkbode* : "De moeite van het lezen meer dan waard."



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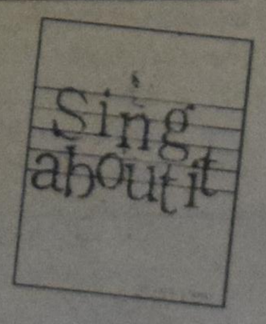

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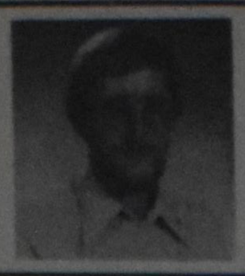

MEDIA SCAN

Henry Knoop

Television and Religion (III)

In my first instalment in this series I argued for the need of a *television strategy* because television is a religious medium: it determines *what* we think, *how* we think, and *who* we are. In my second column I attempted to show that as a product of our technological era, television demonstrates how we have moved to a belief in human technological ability where *reason* reigns supreme. In this final column on this topic I want to deal with two questions: how have we as Christians responded to these developments and what should guide us in the future.

Three different responses

Christians living in our culture have found themselves at odds with the assumptions and values in it, but have responded in different ways. In his book *Television and Religion William Fore analyses these differences.*

Many biblical fundamentalists tend to reject the appeals of the mass media, and to a certain degree to reject the media themselves. They sense the anti-Christian value system it carries and counsel believers to return to religious fundamentals by typically avoiding dancing, movies, plays, and rock concerts for example. They encourage greater participation in church events as a substitute for secular cultural offerings. Their approach can be labelled as a "Christ against Culture" response.

Other so-called fundamentalists have taken the opposite course. These Christians have been quick to grasp every new communication technique as it came along — first radio, then shortwave, motion pictures, television, and more recently satellite TV and video cassettes. These Christians can be seen as evidencing a "Christ of Culture" attitude.

A third response of Christians to the challenge of our modern culture runs a middle road between the first two. It recognizes, according to Fore, the ambiguities and paradoxical nature of the church at work within a system full of powers which potentially corrupt everything they touch, including the church. At the same time it acts in the belief that testifying to the good news is a requirement which cannot be avoided, and that — potentially — faith and action based on this liberating gospel do indeed transform structures built upon human sin and pride. These Christians attempt to use modern means of communication but in a different way than most. Their approach is that of "Christ is the transformer of Culture."

The proper response

Christians who tend to avoid modern culture and its technologies miss out on important opportunities for growth. As William Fore states: "the rejection of many cultural experiences tends to leave persons psychologically involuted, intellectually isolated, and spiritually subject to the pride and authoritarianism generated by any dogmatic and closed system."

For Christians who wholeheartedly embrace modern culture, the concern can be raised over their uncritical adoption of values and techniques that are not in harmony with their objectives.

The third response, on the other hand, rejects both the avoidance methodology and the uncritical "if it works, do it!" approaches of the first two. It demands that Christians look through and beyond the tempting simplicity of the technological era as communicated by television, for example. It requires the discipline to deal with television's images critically and it requires the church to supply the critical tools for unmasking television's mythic world.

Television, as it exists today, cannot be considered simply a resource which Christians, in an exercise of good stewardship, can use to advance the kingdom, according to Fore.

Television itself has to be transformed. The use of television by Christians has to be transformed. How does one begin this transformation process? By changing our attitude toward television. Television is neither interpersonal, interactive, nor involving — all requirements for effectively communicating biblical alternatives to our technological culture. People must be able to understand the power of television sufficiently so they can use it, but not be used by it; viewers must become active participants rather than passive receivers. In so doing we can change a closed, one-way system into a two-way process.

Henry Knoop teaches English and Media Studies at Durham Christian High School in Bowmanville, Ont.

Cinema summaries

Marian Van Til

Gorillas in the Mist

Rated PG
Stars Sigourney Weaver, Bryan Brown, Julie Harris
Directed by Michael Apted

Gorillas in the Mist is based on the life of Dian Fossey, whose great love for Africa's mountain gorillas brought them to world attention and saved them from extinction.

Fossey had worked as a physical therapist with handicapped children. She had an uncanny ability to reach those considered unreachable. Her tenacity in hounding renowned anthropologist Louis Leakey into letting her go to Africa for six months to conduct a gorilla census let her put those skills to work with animals. Fossey spent not six months, but the rest of her life there.

She developed a unique bond with the elusive gorillas, was accepted by them and moved among them as if one of them, something previously unheard of.

In 1968, when *National Geographic* published its first article on Fossey's work, with photographs of her romping with the huge, "wild" apes, it caused a sensation in the animal science community and among animal lovers everywhere.

The prognosis for the survival of that supposedly protected species was grim. Poachers were bold and vicious: they made big money by selling babies to zoos and by selling as novelty items the hides, heads, hands and feet of adult gorillas.

Fossey persuaded the Congo government to let her train wildlife rangers who would deter poachers. But the poachers would not easily give up their lucrative trade; Fossey made enemies. She would eventually pay for her defense of the gorillas with her life. Her brutal stabbing remains a mystery.

The enigmatic Fossey finally preferred gorilla company to that of humans. The primates were her friends, her family. Because she invested all of herself and her work in them, she understandably resented the researchers who periodically came to work with her, and who did not understand (or love) the animals as she did. As time went on, Fossey eschewed human contact more and more. She would have lived happily in the wilds for decades had her life not been cut short.

How, then, does a commercial film handle this hermetic woman and her animals? It does a fine job with the animals and the cinematography of the misty African mountains is breathtaking. But it doesn't do as well with Fossey.

Sigourney Weaver is too exquisite and city-sophisticated to be believable. The film does convey some of Fossey's character change as her life becomes absorbed by "her" gorillas. But it is too grounded in Hollywood to take the time for subtle characterization. And it obviously felt that the truth about this complicated woman was not enough — or was perhaps not "normal" enough for mass audiences.

So it glamourizes Fossey, throws in an obligatory love affair and uses a beautiful actress to portray a rather homely, though compelling, woman.

Despite a certain superficiality, this is an engaging film which captures some of the awe that Fossey felt for one of God's magnificent species. Children will be captivated, but should perhaps be told ahead of time that Dian Fossey died protecting the gorillas. That was one fact the film couldn't alter and that may shock audience members who don't know the story and who expect a Hollywood ending.

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Dutch programming via shortwave radio

Sheldon Harvey

In the last few years, a resurgence in the interest of shortwave radio has occurred in Canada. Radio monitoring in general had suffered over the years with the increased popularity of other types of media, namely television and newspapers.

Radio has been making a strong effort to bring the public back to using radio as a major source of news, information and entertainment. The introduction of new broadcasting formats and programming have made radio far more interesting and enjoyable. New developments in radio technology have made superior quality equipment available at very affordable prices. Many types of shortwave receivers are available on the market, but I strongly recommended that before making a purchase, you discuss your requirements with someone familiar with the equipment and with shortwave in general.

Quick route around the globe

Canada's large ethnic community has always remained loyal to radio and has continued to use radio to great advantages; advantages to which native Canadians were never exposed or of which they were not even aware, particularly in the area of international or "shortwave" radio, as it is more commonly known. Throughout the rest of the world, radio is as important a media, if not more so, than television or newspapers. People of foreign descent are largely familiar with the medium of shortwave radio, whereas only four to five per cent of North Americans even know of its existence.

There are at present over 160 countries using shortwave radio to broadcast their programming to the world. The majority of these countries transmit external services destined for consumption by listeners in other countries. Much of the programming is aimed at natives now living in other parts of the world, keeping them abreast of developments in their homelands. The remainder of the broadcasts are aimed at informing the world about that country.

Shortwave is used to express countries' opinions and viewpoints to the world's population, as well as an outlet for promoting countries' cultural, social and economic policies. It is also a major tool in promoting trade and tourism. Most stations will broadcast programming in various languages in addition to their native language in order to reach as many people as possible. Most countries will carry some English language programming. Programs are beamed to various parts of the world at different times of the day.

This article will focus on those stations carrying Dutch language programming. There are six such stations: Belgium Radio & TV; Radio Luxembourg; Radio Moscow; Radio RSA-The Voice of South Africa; Radio Surinam International; and of course, Radio Nederland.

These transmissions, with the exception of Radio Luxembourg, are usually audible at good levels here in Canada. The duration of these broadcasts vary from station to station. Reception quality is subject to the effect of solar activity and sunspots which can change from day to day.

It is important to note that Greenwich Mean Time (GMT) or Universal Co-ordinated Time (UTC) is the standard time used by shortwave radio stations. To convert GMT or UTC to local Eastern time, simply subtract four hours from the UTC time. For example, 2300 UTC would be 1900 hours or 7:00 p.m. Eastern. The four hour difference applies during daylight saving time only. During standard time in winter, five hours must be subtracted from the UTC time.

BRT — Belgische Radio en Televisie: This is the international service of the Dutch Language Network in Belgium. The station broadcasts in English, French, German and Spanish as well as Dutch. One can receive a frequency listing and a program schedule by writing to the BRT at P.O. Box 26, B-1000 Brussels, Belgium. The BRT beams daily programs to North America in Dutch and English at the following times and frequencies:

Dutch to North America:
9:00-9:25 a.m. (1300-1325 UTC) on 15590 kHz
6:00-6:55 p.m. (2200-2255 UTC) on 9925 kHz

English to North America:
9:30-9:55 a.m. (1330-1355 UTC) on 15590 kHz
5:00-5:25 p.m. (2100-2125 UTC) on 9925 kHz
7:30-7:55 p.m. (2330-2355 UTC) on 9925 kHz

Radio Moscow: This major international broadcaster beams a Dutch language program to Europe which is sometimes audible in North America, particularly during the winter months. One can write to Radio Moscow, Moscow, USSR for more information. The times and frequencies are as follows:

1:00-2:00 p.m. (1800-1900 UTC) on 7250, 6105, or 6030 kHz

Radio RSA — the Voice of South Africa: This station has a Dutch language program beamed to Holland and Belgium which can be heard in North America. Write to Radio RSA at P.O. Box 4559, Johannesburg 2000, South Africa for the complete schedule of their shortwave transmissions. The times and frequencies are:

1:00-2:00 p.m. (1800-1900 UTC) on 15240 kHz

shortwave radio in general. Their address is: P.O. Box 222, 1200 JG, Hilversum, the Netherlands.

Due to the strength of its transmitters, we in North America are able to receive many transmissions daily from Radio Nederland, even though they may not be directed to North America. A summary of some of the best frequencies to tune in to daily for good reception of Radio Nederland programming can be found in the box on this page.

Two other, more difficult to hear stations broadcasting in Dutch are Radio Surinam International and Radio Apintie in Surinam, South America (the former Dutch Guiana). Radio Surinam International can occasionally be heard on 17875 kHz from 1:00 to 1:52 p.m., Monday to Friday. This broadcast features a 10-minute English newscast at 1:30 p.m.

Radio Apintie is a low-powered station in Paramaribo and can occasionally be heard on 5005 kHz with local programming from 8:00 to 11:00 p.m. Eastern Daylight Time.

It is to be hoped that this information will aid listeners in tuning in these interesting broadcasts. I have been an avid radio monitor of over 15 years and have heard broadcasts from over 150 countries. I am President of the Canadian International DX Club, a radio monitoring club with over 350 members. The club is 25 years old. At present, I teach evening courses in Montreal on the subject of radio monitoring. I also produce and host a weekly radio program, "The International Radio Report," on Radio McGill in Montreal.

If you would like to receive more information about Dutch broadcasts or if you have questions relating to shortwave radio monitoring in general, be it about equipment, antennas, station information or the Canadian International DX Club, please feel free to contact me at the following address: Mr. Sheldon Harvey, 79 Kipps Street, Greenfield Park, Quebec J4V 3B1. Should you wish to receive a prepared information package about shortwave radio, please forward $3 to cover printing and postage.

I hope that I may have encouraged you to explore the fascinating world of international radio monitoring. It is a wonderful experience and a unique hobby, giving you the opportunity to travel the world from the comfort of your own home, via your shortwave radio. Good listening, one and all!

Sheldon Harvey is a radio monitor living in Greenfield Park, Quebec. He recently won an essay contest sponsored by the Voice of Turkey in Ankara.

Language	Time- Eastern & (UTC)	Frequencies (kHz)
Dutch	*8:30-9:25 p.m. (0030-0125)*	*15315, 6165*
English	*10:30-11:25 p.m. (0230-0325)*	*9895, 9590, 6165, 6020*
Dutch	*11:30-11:55 p.m. (0330-0355)*	*13700, 9855*
Dutch	*12:30-1:25 a.m. (0430-0525)*	*9590, 6165*
English	*1:30-2:25 a.m. (0530-0625)*	*9715, 6165*
English	*6:30-7:25 a.m. (1030-1125)*	*9675*
English	*10:30-11:25 a.m. (1430-1525)*	*17575*
Dutch	*11:30 a.m.-12:25 p.m. (1530-1625)*	*21540 (Sundays)*
Dutch	*12:30-1:25 p.m. (1630-1725)*	*17605, 15120 (Sundays)*
English	*2:30-3:25 p.m. (1830-1925)*	*17605*
English	*4:30-5:25 p.m. (2030-2125)*	*15560*
Dutch	*4:30-5:25 p.m. (2030-2125)*	*17605*
Dutch	*5:30-6:25 p.m. (2130-2225)*	*15560, 11730, 9895*
Dutch	*7:30-8:25 p.m. (2330-0025)*	*15560, 9895, 6020*

Radio Nederland: This is one of the most highly respected broadcasters on shortwave radio today. Radio Nederland began overseas broadcasting to the Dutch East Indies in 1928 with the "Happy Station," thus making the Netherlands the first international broadcaster on shortwave radio. Radio Nederland is headquartered in Hilversum, the Netherlands, and uses transmitters located in Flevo, and relay transmitters in Bonaire, Netherlands Antilles, and Talata, Madagascar.

Radio Nederland broadcasts 24 hours-a-day with programming in nine languages, including English and French. It is reported to receive some 140,000 letters per year from its listeners around the world. Its programs are of superior quality and their production is very professional. Write to Radio Nederland for program and frequency schedules, as well as information sheets about different aspects about

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Feature

Approaching our dying neighbour

James J. Rusthoven

The word cancer often conjures up images of shock, grief, helplessness, severe pain, and hopelessness. While the cure rate for cancer in general has improved from about 20 per cent at the beginning of this century to about 50 per cent today, cancer has become the second leading cause of death in North America. Both of these seemingly contradictory statements are true because of the sweeping successes of public health measures against earlier deadly scourges such as consumption (tuberculosis), cholera, and childhood viral diseases. As a result, we live longer but more of us develop cancers which are commonly found in late adult life.

However, as cancer has become more common, our society has failed to adequately confront the resultant problems faced by people dying from cancer. Through this article I hope to increase the reader's awareness of issues relating to our neighbour dying of cancer.

A changing view of health and death

Not long ago, death was literally closer to home. Without antibiotics, infectious diseases such as pneumonia struck young and old suddenly, and often fatally. Families under one roof more often included elderly parents or grandparents who commonly died at home, before the eyes of family members of all ages.

With antibiotics and vaccines, many common infectious diseases were quickly subdued, and society developed lofty expectations that medical science would continue to lengthen our life expectancy. Growing delusions of eventual immortality were supported by a medical education system which increasingly emphasized medical research and active, aggressive medical therapeutics, somewhat at the expense of teaching palliative (long-term) care of the chronically infirmed or dying.

Dying is still poorly integrated into concepts of health care. This has resulted in poor care for many dying persons by physicians inexperienced at and uncomfortable with meeting the medical needs of such patients.

As a cancer treatment specialist, I have witnessed a wide variety of responses to dying patients. More importantly, I have often counselled friends and family members whose responses have hindered my patients' ability to cope with their cancer and with their impending deaths.

It must be made clear that the issues I am discussing here will be those of dying cancer patients; patients in remission or cured of cancer have very different problems, not the least of which can be readjusting to *not* dying after emotionally preparing for the worst outcome at the time of diagnosis. Furthermore, the term "dying of cancer" implies a process which may take months or years to complete during which time curative therapy is not possible.

Understanding needs of the dying

Fortunately, cancer specialists and some general practitioners have begun to respond in recent years to the inadequacies in palliative care. Some of us physicians have begun to instruct medical students in the problems of the dying patient and his or her family and friends.

A close colleague of mine, Dr. Robert Buckman, recently wrote a book entitled "I Don't Know What to Say" (published in 1988 by Key Porter Books). Drawing upon his own experiences as a cancer specialist and as a one-time patient with a potentially life-threatening autoimmune disease, Buckman tries to sensitize people to the problems inherent in relationships between the dying person and a healthy friend. The focus of the book is introspective, leading us as a friend of a dying person through our own reactions and adjustments while becoming, at the same time, sensitive to those of the dying. The emphasis of the book is understanding and sensitivity.

The task is difficult. Each dying person goes through different phases of emotional and physical struggle at different times and for different lengths of time. In addition, the time people spend with the dying person is often intermittent and very limited.

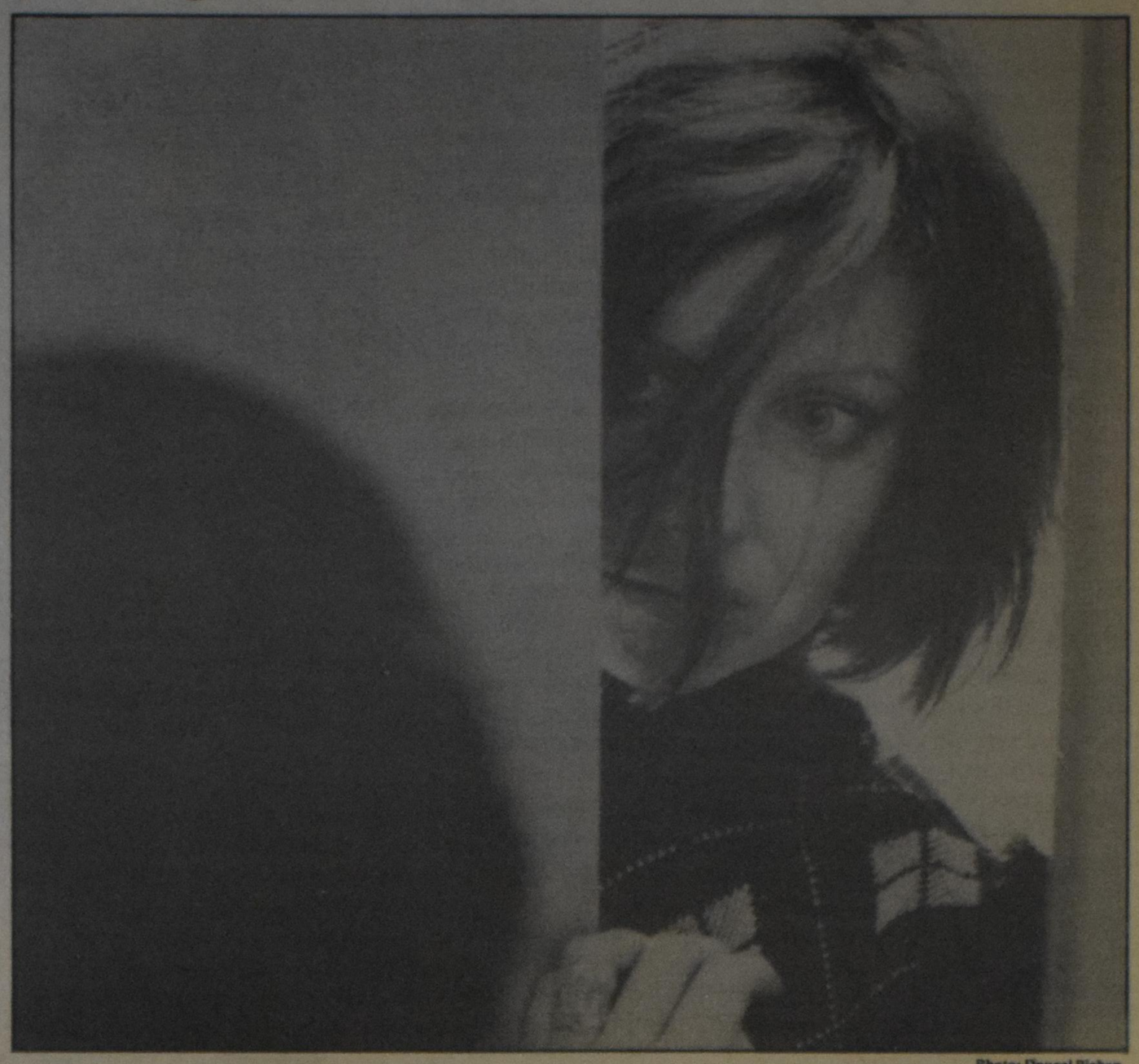

Photo: Dougal Bichan
From: Nurse by Eric Handbury

Yet, Buckman uses a rich repertoire of experiences to highlight his points and provide an excellent background and starting point for relating to persons who are dying.

Not only must we try to understand the struggles of our dying companion but we must also be aware of the interaction of others during the same period. Family members, social workers, physicians, nurses, chaplains, etc., will all be involved to different degrees and the lines of communication should be clarified early on. This often requires one or more family conferences to establish who will receive necessary information from health care workers and transmit it to other friends and family members. All too commonly, family members may wish to withhold the diagnosis from the dying person on the grounds that undue distress will result. This is often a veiled cover for their own inability to cope with the news. It will also lead to worse distress of the dying person later when she learns that her own family has deceived her.

Each involved person should be made aware of the different phases of coping as they appear. Deep depression and joviality alternate, making adjustment for the caring friend very difficult. In a section entitled, "Transition," Buckman establishes an emotional dialogue between the dying person and the reader during different periods of change as bodily deterioration and emotional adjustments unfold.

"Death very quickly ends even the memory of our existence."

The meaning in death

While Dr. Buckman's book is clearly a useful beginning in understanding and providing passive support for the dying, it lacks a meaningful perspective on death itself. This leaves the reader stuck in a passive mode of support, while leaving the dying person to sort out alone the meaning of the event called *death*. Death is thus still left out of the dying process.

As a professing secularist (more specifically, an atheist within a Jewish tradition), Buckman presents his own view of death's meaning several times in the book, usually in the third person. When discussing a friend's response to a dying person who has accepted the course to death, he gives his ideas on support:

"Two kinds of support would be most valuable: practical support in sorting out the details of your life ... and emotional support in reinforcing the idea that dying doesn't rob your life of meaning, reassurance that you won't be forgotten by the people that you have known and who survive you."

How different from the words of the Teacher in Ecclesiastes: "There is no remembrance of men of old, and even those who are yet to come will not be remembered by those who follow" (1:11), and "For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten ... never again will they have a part in anything that happens under the sun" (9:5,6).

We should not offer comfort on the basis that people will remember us after our death — death very quickly ends even the memory of our existence. If this is the only basis of our comfort, if this is our understanding of the meaning of death, as supportive friends we have little to offer other than passive support, and we have no hope to offer that life's meaning continues beyond death itself.

At the level of understanding and being sensitive to dying persons' needs, Christians and non-Christians alike have much to learn. Some Christian family members still try to hide their own inadequacies in coping with cancer by insisting on withholding the diagnosis from an afflicted loved one. This can lead to confrontation, particularly when one physician agrees to comply whereas another, often the cancer specialist, finds it ethically unacceptable to treat cancer patients without their knowledge of why the treatment is needed. By such a deceitful approach, the dying person becomes even more estranged from the land of the living, unable to explain the outward expressions of uneasiness, sadness or unusual kindness by family and friends. Furthermore, valuable time is lost which could be used for adjustment and preparation.

Failure to recognize the reality of death and its meaning is particularly devastating for young cancer patients. The combination of youthful hopes and little exposure to death and to dying people often keep young people from fully understanding the importance of curative therapy when such is available. Teenagers can find many novel excuses to miss or postpone treatment sessions despite being counselled that the failure to be treated can make the difference between cure and death from their tumour. For many, death has not entered into their worldview and cannot be crammed into it in a short, critical time frame. These

One person cared

Ineke Brouwer-Parlevliet

It's more than 30 years ago now and I only saw her once; yet, her face is as clearly etched on my mind as that of my own children. Never since have I seen such a sweet, lovely old face in spite of its many wrinkles and carved lines. Her complexion was like cracked alabaster and just as delicate and beautiful.

But what struck me most were her eyes. I knew that she was totally oblivious to my presence, looking at me without seeing me and not hearing a word of what I was saying to her. Her crystal-clear blue eyes had that far-away look which had lost its connection with time. But they shone with an inward joy and tenderness. I couldn't keep my eyes off her face.

Was she reliving her childhood, dressed in frilly frocks and pretty bows in her long, wavy hair, I wondered? Or was she perhaps dreaming about the time that she was a young, beautiful bride, loved and adored by her husband? Or was she seeing a glimpse of heaven and hearing angel choirs before the throne of her Lord? I was not to know.

The call had come less than an hour ago. The office was already closed and I was the only social worker left, finishing off some paper work, anxious to go home after a hectic day on snow-covered roads. More snow was to come and it was biting cold.

The voice had been a woman's; she was far from polite. "You'd better do something about that old woman," she had said. "It's a goddamn shame to let people freeze and starve to death. She lives on the third floor of that small apartment building across form Theo's Texaco on Bridge Street."

Before I could ask more details, the phone had clicked. I had no choice but to investigate. And so I had found her, alone in an icy-cold room with fading daylight. When I flicked the light switch, I realized that the hydro was shut off. So was the gas and the water. Frosty flowers and cobwebs darkened the windows. I shivered in my heavy winter coat. The woman didn't seem to notice the cold. She was dressed in a tattered thin sweater which she wore over a stained black woolen dress, now green with age and full of holes. Her bare, dirt-covered toes were sticking through her worn-out slippers.

With monotonous strokes she was combing her long dirty-white hair with an almost toothless and filthy comb, combing it as far as the tangles would allow her.

I looked for food in the house. There wasn't a crumb. A few dirty dishes with caked-on remnants of some kind of porridge were standing in the sink.

Doesn't the Bible say that the love of money is the root of all evil?

A foul smell penetrated the room. I opened the door of the small bedroom and almost gagged. A wave of urine swept over me. The bed was no more than a lumpy broken mattress with wires sticking through. The coverings were rags, filthy and wet. Quickly I closed the door and walked back into the livingroom.

Layers of years-old newspapers covered the threadbare carpet underneath; yet, the few pieces of furniture in the room were beautifully made of expensive wood. Also the painting on the wall and the tarnished silver frames of some snapshot pictures indicated that the owner had been well off in her earlier years. The organ in the corner with a hymnbook opened at "Rock of Ages" also bore witness to the same fact with its distinguished brand-name label.

Suddenly a fierce anger rose within me: anger at the utility people and all others who knew about her and had left her to her fate when her lifelines had been disconnected. Why had nobody till today called Family and Children's Services or any other agency?

At the same time a deep compassion engulfed me for this lovely, senile lady who was more helpless than a toddler. It was quite obvious that she had no children.

But I was wrong. She had a son, married, with two children and living fewer than 50 kilometres from her. I found this out the next day when Mrs. Hannah White, as her name turned out to be, was admitted to a senior citizen's home. She was quite wealthy and it was apparent that her son had had his purposes for neglecting her. The inheritance would be large.

Doesn't the Bible say that the love of money is the root of all evil? In my opinion this son was evil. When I think about it, I still get angry with him. But with deep gratitude I remember the grouchy, swearing anonymous woman on the phone, the one person in the whole neighbourhood who had taken the trouble to call for help.

Ineke Brouwer-Parlevliet lives in Niagara Falls, Ont.

young people often require very intensive discussions to drive across the importance of co-operating in their treatment.

Completing the approach

For the people of all ages whom I see die of cancer each week, the only meaning that can be given to life and death is this: "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man ..." (Eccles. 12:13).

We live on borrowed time. God gives us life to witness his power and glory through our lives. For this we are held accountable. In comforting our dying neighbour, there are no phrases which, like proof texts, can be generally applied to give a quick and simple understanding of the meaning of death. Rather, we must try to understand each dying person as they struggle differently at different times in their final illness. The subject of death's meaning is discussed easily with some dying people at any time. For others, it may be appropriately introduced only indirectly or at a certain time when the person is reflecting on his or her own life's meaning in the light of approaching death. For still others, the time may never seem appropriate.

With God's help and for his sake, Christians must discuss ways of presenting the love of God in their lives to dying neighbours, to offer the hope of life in Christ now and after death. I think Christians, both health professionals and non-professionals, should wrest the topic of dying and death from the pastors and chaplains, and make it a more integral part of the development of relationships with our dying neighbours.

Dr. Rusthoven is a physician specializing in cancer treatment at the Ontario Treatment and Research Foundation in Hamilton, Ont.

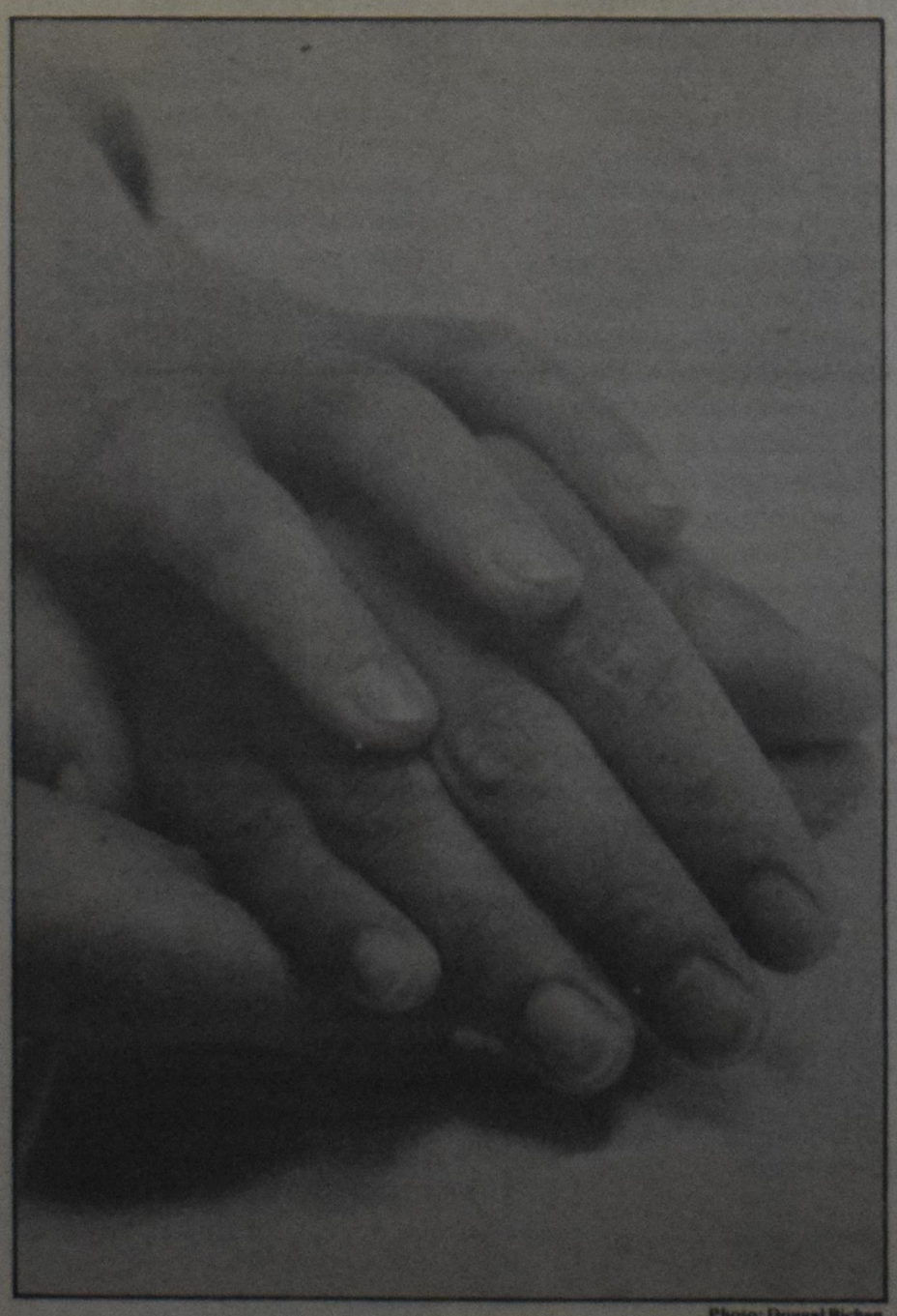

Photo: Dougal Bichan

From: Nurse by Eric Handbury

No tears

For all my sisters who were so evilly violated.

Your indescribable suffering and mute cries have
washed over me and left me filled with deep
mourning and sadness. I am full of tears and
anger. But you, you have tears no longer ...

I have no tears
I feel strangely dry and barren.
Oceans have gone from me, rivers of silent agonies and cries
have flowed from me until
I could no longer feel.
Empty and at once filled full
with granite ice,
cold, unmovable, untouched.

I want to cradle and shield the small child
and take her away to where no one will harm her
take her away to a place where she will be
treasured and honoured and respected, and ... loved.

O God, where were You, when he came at me
again and again and again and again

Did you not hear me, did you not see me in my terror?
Did you not see me turn into stone
so that I would not feel and hear and see?
Did you not have any mercy on me?
O God, if you gave me a demon for my earthly
father, could you in heaven not have saved me?

I have no tears
long since they have become a desert
in my soul.
I am pale, mindblown and barren
empty and alone.
God, please be my Father
shield me now under your wings.
Carry me and cradle me in your arms
comfort me and make me whole;
again.

Stiny

Features

Haiti: a bleeding people clinging to naked mountains (3)

Wybe Bylsma

The day before we headed back to Canada, we visited a remote mountain village not far from the border of the Dominican Republic. Along the way we came across oxcarts piled high with sugarcane, being loaded into railroad boxcars. We passed a colourful cemetery whose graves looked like miniature houses. Later, a voodoo temple was pointed out to us.

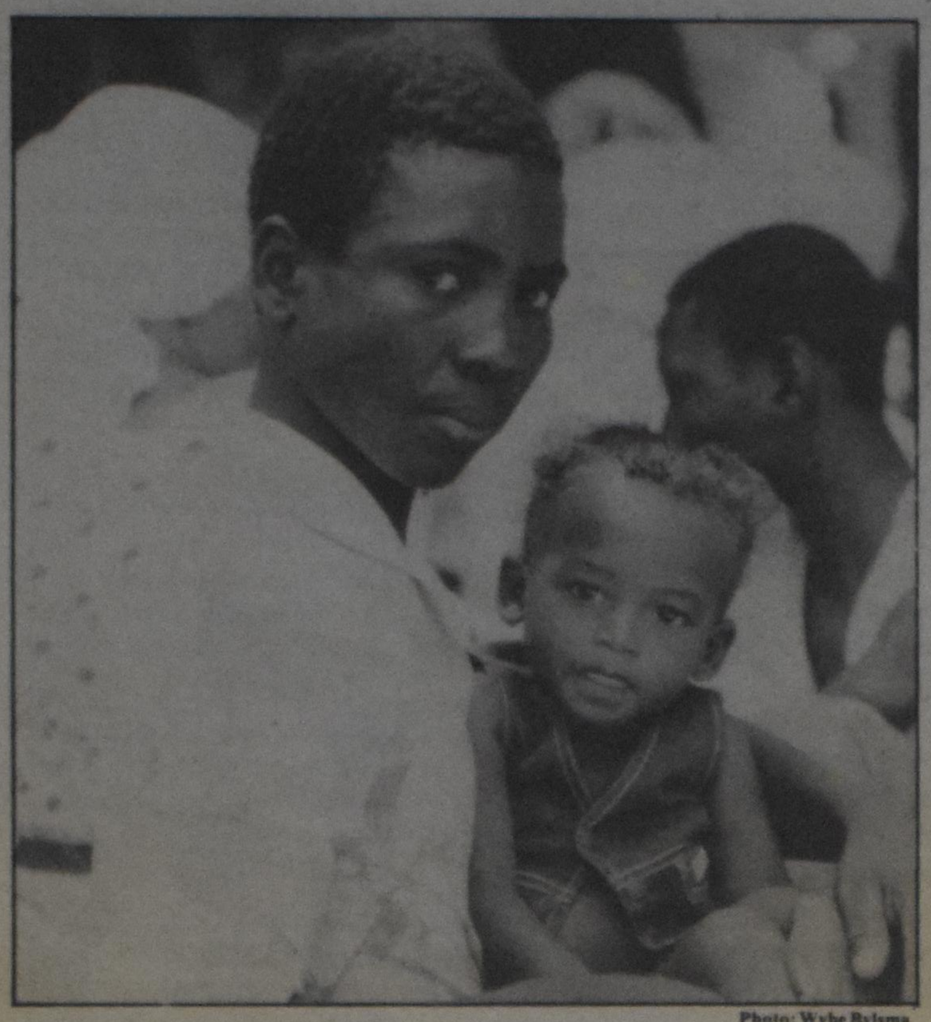

Photo: Wybe Bylsma

Participants at Wednesday morning prayer meeting.

The village itself (Hatte Cadet) looked like a hodgepodge of mud huts with thatched roofs. Our Western eyes, accustomed to orderly rows of houses along a well-designed pattern of streets, could not discover any rhyme or reason to the village layout.

The American couple who had welcomed us at the airport and who had later cared for us in many other ways worked at this village. They had helped the villagers to get their own well and a hog-raising operation. Before the village had its own water, a large part of a woman's day had to be spent hauling water from quite a distance, carrying it Haitian-style in a pail on top of her head.

Hauling water is not only a big chore in rural areas. Women and girls (and some men) in many parts of the city also spend much time fetching their daily water supplies. Often you see people gather at public taps where they do their laundry and even bathe in the open, stripping freely as they clean themselves.

Laundry is not only done at public taps, but wherever water may be found. We have seen women wash in greenish or brownish streams of water, which — we were told — was used for drinking as well. Several times we noticed women at the side of city streets washing their feet and their shoes in puddles of dirty water.

Even if you have a tap at home, the water will contain bacteria. Drinking it will likely give you "Haitian happiness," a severe case of diarrhea. Buying clean, bottled water is the only way to avoid this unpleasant experience.

After we successfully completed our building projects, I tried to get a further reading on the economic and political situation as we met various people. Of course, during a two-week stay you can only catch a few glimpses.

Unemployment is staggering: some say 50 per cent; others give a much higher figure. The average wage is about $3 (U.S.) *per day*. In the rural areas that figure would be a lot less. One young man told me that the only thing he can do to improve his lot is to leave the country. He has been without work for four years.

To develop employment, capital is needed. However, I was told that the aid capital from a number of donor countries often ends up lining the pockets of government officials and their buddies.

Photo: Wybe Bylsma

Communal place on the outskirts of Port-Au-Prince.

The land cries out

Haiti's resource base has eroded. Haitian farmers supply about 30 per cent of the country's food; 70 per cent has to be imported. A few years ago under Jean Claude Duvalier, a bare seven per cent of Haiti's land was tree-covered. Since most people use charcoal as the only affordable cooking fuel, trees are constantly chopped down without being replaced. Duvalier gave large tracts of the remaining forest land to friends who profited handsomely by chopping down trees for charcoal production. At present less than 1.5 per cent tree coverage is left.

Bees for pollination have almost vanished, reducing Haitian crop productivity which is already among the lowest in the world. No planning seems to be done to reverse this ominous trend. Some believe that Haiti is already beyond rescue. I prefer not to give in to such a pessimistic view. Where there's a will, there's a way. But is there a Haitian will?

The few people that I talked to did not have much hope for change under the Manigat administration. They felt that the ruling class has little interest in the welfare of the people. Manigat himself, at his first press conference, stated that his performance could not be judged within two or three months in office. He would need five years to start turning around the present bleak economic situation.

We were constantly hustled by persistent vendors or accosted by endless money requests through all kinds of pathetic stories which may or may not have been true. One man told me he needed money, because his child had died during the night. Another young fellow needed money for his graduation the following week. A third man needed money for his hungry children at home. We were told that some parents would even deliberately maim their children in order to gain greater sympathy and financial benefit from white visitors. These experiences made me feel that we in the West should not simply concentrate on giving Haitian people a handout. That would encourage permanent dependence. We must develop projects that encourage the people not to wait for government officials to change their situation. One project is the already existing community development program of the Christian Reformed World Relief Committee.

Western governments should vigorously encourage the Haitian government to care for the general welfare of its people. Any aid given should be carefully monitored so that it truly reaches those that need it most and accomplishes the stated aims for which it was given. Such aid is probably most effective when channelled through non-governmental agencies that have an outstanding reputation for quality delivery of services. The Haitian government should sit down with experts in agricultural development, reforestation programs, literacy, health projects, and financial resources management to chart a comprehensive five-year plan. Such a concerted approach would signal to the Haitian people as well as to the rest of the world that the Manigat administration is definitely committed to improving the course of Haitian history. Such a move will earn great respect and strong confidence for the present government and will spark a refreshing sense of hope throughout this bleeding land.

Wybe Bylsma is a real estate agent living in Cobourg, Ont.

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Births

AGOMBAR:
"Thanks be unto God for his unspeakable gift." (2 Corinthians 9:15)
With great joy and praise we thank our heavenly Father for the miracle birth of our son, DANIEL JAMES. He was born Aug. 25, 1988, weighing 7 lb. 13½ oz. Another grandson for Mr. and Mrs. John Dykstra and Mr. and Mrs. Frank Agombar. We would also like to thank our friends and family for their prayers and support during the past 8½ years.
Home address: Jim and Ophelia Agombar, R.R.#2, Thunder Bay, ON P7C 4V1

CRANDALL:
We, Dale and Sandra thank the Lord for blessing us with the safe arrival of our first child, a son, JASON RYAN. Born on Sept. 15, 1988. Proud grandparents are John and Dora Rozema of Bowmanville, Ont., and Willis and Gladys Crandall of Centreville, N.S. Great-grandparents are Mr. and Mrs. John Brink (Sr.) of Durham Christian Homes, Whitby, Ont., and Mrs. Dorothy Rozema of Shalom Manor, Grimsby, Ont., also Mr. Ernest Stewart of Woodville, N.S.

POT:
Harvey and Carol thank God for the arrival of their third child, BRENDAN ALBERT, on Sept. 26, 1988. A brother for Justin and Matthew. Proud grandparents are Mr. and Mrs. A. Huizinga of Smithville and Mr. and Mrs. G. Pot of St. Ann's.
Home address: R.R.#2, St. Ann's ON L0R 1Y0

VIS:
Paul & Marianne (Veldstra) thank the Lord for the gift of another healthy daughter MELANIE ANNE. She was born on Sept. 23, 1988, weighing 8 lbs. 12 oz. Melanie is a little sister for Jason, Jodie, Kevin and Tammy. Proud grandparents are Mr. and Mrs. L. Vis and Mr. and Mrs. J. Veldstra.
Home address: R.R.#1, Jerseyville, ON L0R 1R0

For Rent

New mobile home, Orlando area. Available before Christmas, $150 weekly or $500 a month. Phone (613) 833-2719.

Anniversaries

Congratulations to William and Christina Romyn (nee denBoer), on their 55th wedding anniversary.

1933 October 27 1988
"For the Lord is good, his love endures forever." (Ps. 100:5)
With thanks to God, we celebrate with our parents, grandparents and great-grandparents,

WILLIAM and CHRISTINA ROMYN
(nee den Boer)

their 55th wedding anniversary. May God bless you richly with many more years together.
Lots of love from:
Elsie & George Van Dyk — Calgary, Alta.
Natalie Romyn — Vancouver, B.C.
Connie & Dan Brinooge — Weburn, Sask.
Audrey & Norman Dalberg — San Diego, Cal.
Harry & Lynne Romyn — Pinewood, Ont.
Tina & John Douma — Portage-la-Prairie, Man.
Bill & Delores Romyn — Stratton, Ont.
Jackie & Terry Laird — Devon, Alta.
Joanne & Henry Vos — Edmonton, Alta.
grandchildren and great-grandchildren.
Home address: Box 75, Stratton, ON P0W 1N0

1948 October 27 1988
"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." (Hebrews 4:16, wedding text)
With joy and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

JOOP and ELBA DEVOEST
(nee Bruinink)

With all our love:
Bernie & Katie Lawrence — Mt. Brydges, Ont.
Tonya, Johanna, Derek, Aaron.
John & Yvonne Lunshof — Alliston, Ont.
Yolanda, Joshua, Jessica, Monica, Tamar
Albert & Dorothy Bosman — London, Ont.
Sean, Robert, Deanna, Terry
Joop DeVoest, Jr. — Mt. Brydges, Ont.
Audrey DeVoest — Mt. Brydges, Ont.
Home address: 186 Adelaide St. N., Mt. Brydges, ON N0L 1W0

1953 October 30 1988
"If God is for us, who can be against us?" (Romans 8:31b)

JILLES and ELIZABETH ALBLAS
(nee denBoer)

We are thankful to our heavenly Father for blessing you both richly during the past 35 years. We pray that He will continue to bless and provide you with many more enjoyable years together.
Congratulations Mom and Dad!
With love from your children:
Harry & Joyce Alblas
Heather, Scott
Robert & Joanne Alblas
Mary & Martin Noordam
John Alblas
Elizabeth Alblas & Brian Lodewyks (boyfriend)
Home address: 913 Book Rd. W., R.R.#2, Ancaster, ON L9G 3L1

1958 October 24 1988
We are thankful to have celebrated with our parents and grandparents,

NEIL and GERTIE MINNEMA
(nee Boeyenga)

their 30th wedding anniversary. We thank the Lord for his blessings to us through our parents and we pray for God's continual blessings on them.
With love:
Steve Minnema
Tim & Nancy Minnema
Lisa & Charlie Baker
Sarah
Home address: R.R.#8, Kingston, ON K7L 4V4

Marriages

WIERSMA-LEO:
Mr. and Mrs. Don Wiersma of Mississauga, Ont., are happy to announce the marriage of their daughter,

DONNA JEAN
to
WILLIAM ALEXANDER

son of Mrs. Beatrice Leo of Guyana, South America. The wedding ceremony will take place on Saturday, Oct. 29, 1988, at 10 a.m. in the Chr. Ref. Church of Clarkson with Rev. Cecil Van Niejenhuis officiating.
Future address: 920 Inverhouse, Suite 104, Mississauga, ON L5J 4B5

Anniversaries

1953 November 10 1988
With praise and thanksgiving we rejoice with our parents and grandparents,

OKKE and NITA BOUMA
(nee Optendrees)

in the celebration of their 35th wedding anniversary. We pray that the Lord's richest blessings may continue to be with both of you.
Congratulations Mom and Dad (Pake en Oma).
With love:
Ann & Bert Langendyk — Lucan, Ont.
Gregory, Jeremy
Roger & Yvonne Bouma — Oshawa, Ont.
Michael, Clarke, Caroline
Theresa & Ron Buschman — Pointe Claire, Que.
Brandon
Caroline & Richard Morsink — Dollard des Ormeaux, Que.
Hendrik
Home address: 700 Wilson Rd. N., Suite 306, Oshawa, ON L1G 7T5

1948 November 3 1988
With joy and thanksgiving to the Lord, the children and grandchildren of

ED and BERTHA WEESJES
(nee Mekking)

announce and hope, D.V., to celebrate their 40th anniversary. We thank the Lord for his faithfulness, love, and guidance all these years and it is our prayer that He continue to bless you, Mom and Dad, with many more years together with us all.
Congratulations and love from your children and grandchildren:
Paul & Ena VandenBrink — R.R.#1, Belmont
Jeff, Henry, Bettina, Paul
Henry & Marion Weesjes — R.R.#3, St. Thomas
Jason, Heidi, Eric, ?
Albert & Grace Weesjes — Aylmer
Danielle
Edward & Annette Weesjes — R.R.#3, St. Thomas
Jacklyn, Eddie, Mark, Nathan
Herman & Betty Siemens — R.R.#7 Aylmer
Justin, Janine
Adrian & Wendy Weesjes — Aylmer
Friends and acquaintances are invited to an open house on November 5, 1988, from 2-4 p.m. and 7-9:30 p.m. in the fellowship hall of the Aylmer Chr. Ref. Church. Best wishes only please!
Home address: R.R.#3, St. Thomas, ON N5P 3S7

Obituaries

Op 30 Sept. 1988, heeft de Here uit onze kring weggenomen onze medebewoner en lid van de Golden Age Club,

Mrs. WILHELMINA (Willie) VANDERZWAN

op de leeftijd van bijna 84 jaar. Moge de Here Mr. vander Zwan en kinderen sterken in dit verlies. Mogen zij troost vinden te weten dat zij nu verlost is en mag juichen voor Gods troon. Namens de bewoners van South Chatham Village en de leden van de Golden Age Club.

For Rent

For rent in Florida. One bedroom mobile home in adult park in Winterhaven, across the lake from Cypress Gardens. $150.00 per week or $500.00 monthly (U.S. funds). Available Nov. 1 — Dec. 20 and Jan. 6 — March 15/89. Phone (705) 526-3395.

Real Estate

Fruit and vegetables retail outlet
This thriving business is located on one of the busiest streets in the city of Guelph. Excellently located in a 12-unit mall. Approximately one-hour drive to food terminal in Toronto. Ideal family business or for the young entrepreneur looking to start his own business.
Fast-food outlet specializing in fish & chips. Thriving business; five days a week; short hours; low rent; low overhead; low price: $29,500. **Call Rep. Herb Thalen, Re/Max Dynamic Realty Inc. Realtor, 672 Woolwich St., Guelph, ON N1H 3Z1. Phone: (519)821-1950 or(519) 843-2814.**

200 ACRES, 175 workable. Steel clad barn setup for dairy, 30 ties. Second barn for beef. Four-bedroom home recently renovated with new addition. New wiring in house and barn. Drilled well.
115 ACRES, Wallace Twp. Two storey red brick home. Steel implement shed. Large bank barn, 25 cow stalls. Stable cleaner. Two silos. 100 acres workable, balance soft wood, Close to Christian school and church.
150 ACRE FARM, large modern barn most suitable for breeding and raising horses, 21 box stalls. Large washroom for horses. Plenty room for hitching and also room for cattle. Two houses. Large steel implement shed. Near Listowel on paved road.
150 ACRES highly productive land located near Stratford. Excellent set of buildings setup with loose housing for beef and pigs. The four or five bedroom home offers comfortable country living quarters. Asking $269,000.00.
INCOME PROPERTY, large two storey brick home containing three self-contained two-bedroom apartments. Gas heating. Fully rented. Showing good return. Town of Listowel. Zoned C1B.
STATION TAVERN licensed for 127. Showing good profit. Ten room living quarters on second floor. **Contact P.H. HILLER REALTY LTD., 935 Main St. W., Listowel, Ont. Ph: (519) 291-1544 Eve: Albert Carson 291-1395 or Helen Cullen 291-1709.**

Broiler Farm. Excellent operation near Hamilton with close proximity to churches and to Chr. schools. Approximately 27,000 quota, fully automatic, barn, generator, four-bedroom home and more. **For more details call FRED HAGEN REALTY LTD. REALTOR at (416) 679-6666.**

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For Rent

House for rent — 3-bedroom side-split with garage and family room. Located between Dunnville and Smithville. Available: Nov. 1, 1988. Call (416) 774-3721.

Classifieds

Help Wanted

Full time **herdsman** required for dairy farm, beginning December 1, 1988. One bedroom lower duplex available. Hamilton area. Call (416) 627-7874

The Thunder Bay Christian Community Centre is seeking a **full-time evangelist** to co-ordinate an outreach ministry. Duties include continuing existing programs for children and adults, creating new programs and establishing a worshipping community. Being able to deal with Native and Chinese people would be an asset. Send resume to: Ed Breukelman, R.R.#6, Thunder Bay, ON P7C 4V2.

Large, modern dairy farm in eastern Ontario, has a vacancy for a **herdsperson** to milk in computerized facilities, and to supervise total herd care. Will train a self-motivated person. Would give serious consideration to husband and wife team. Located one-half mile from village, and minutes from CRC, Christian and public schools, shopping and recreational facilities. Three-bedroom house available on the farm. Holidays, weekends off and salary to be discussed. Apply with resume to: Zandbergen Farms Ltd., attention: Bill Zandbergen, R.R.#2, Brinston, ON K0E 1C0

For church news see page 16

Teachers

WELLANDPORT: Wellandport Chr. School needs experienced, loving, caring, devoted Christian teacher for a hard working **Grade 3** class. Position opens January 1989. Contact: W. Thies, at the Wellandport Chr. School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272 (school); (416) 892-2155 (home)

STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a **Grade One** teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3

CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a **Kindergarten** teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 792-4171 (school).

BRAMPTON: John Knox Chr. School seeks application to fill a **Grade 2/3** position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).

Personals

Lonely woman, 47 years old, would like to correspond with a man 47-54 years of age. Looking for man who is able to communicate well, is caring, and loves children.
Reply to: Calvinist Contact, file #2505, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Christian businessman is looking for private funds in order to expand business. Terms and conditions are negotiable. Please reply to: File #2507, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Dutch Christian trio (seniors) is looking for an apartment, condo or trailer, in the Lake Worth and Stuart surroundings, for the month of February 1989.
Phone (312) 474-5017

Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for $28 for one year (47 issues)

Please start my subscription today.

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Send to:

Calvinist Contact
261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2R 6P9

Teachers

NEW MARKET: Holland Marsh District Chr. School. Due to illness we are in need of a full-time **Grade 7** teacher, starting as soon as possible. Please send application and/or inquiries to the Secretary of the Board, Mrs. Roxanne Nieboer at: 33 Maplegrove Ave., Bradford, ON L3Z 1R9 (416) 775-7708.

LONDON: London District Chr. Secondary School is inviting applications for a part-time position which consists of teaching one **drama** course during the second semester. Please enclose a resume and personal statement of faith with your letter of application and send them by Nov. 1, 1988, to Mr. H. Kooy, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

Accommodations

Professional, non-smoking female wanted, to share new townhouse in Mississauga, Square One, area. If interested, please call Ruth at (416) 259-3600 (daytime only)

Vacations

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Real Estate

Help Wanted

Help Wanted

DORDT COLLEGE

invites applications for a position for the 1989-90 academic year as

COLLEGE PASTOR

Dordt College will add a tenure-track faculty position as College Pastor. The position will also involve a half-time teaching assignment in the History and/or the Philosophy Department. The doctorate is preferred.
Individuals who are qualified for the above position and are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College, Sioux Center, Iowa 51250

Dordt College is an Equal Opportunity Employer.

REDEEMER COLLEGE

invites applications for a tenure-track position in

PHYSICAL EDUCATION

which begins August 1, 1989

A specialization in anatomy and kinesiology is preferred. An ability to coach is desirable.

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold or be committed to work toward the completion of a doctoral degree.

Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

Dr. Justin Cooper, Vice-President (Academic)
Redeemer College, Ancaster, ON L9G 3N6

Deadline: December 15, 1988

An ad in Calvinist Contact gets results! Place your's NOW!!

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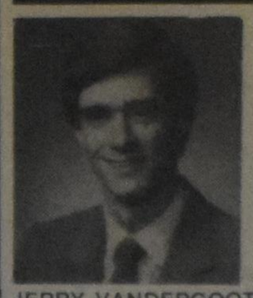

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Een lijst van brochures ter algemene informatie over "Environment Ontario", is nu beschikbaar in de engelse en franse taal. Deze publicaties geven U meer achtergrond over milieu gewoonten en ministerie plannen. U kunt deze vrij verzoeken.

Schrijf naar:

Publications Catalogue
Ministry of the Environment
Public Information Centre
135 St. Clair Avenue West
Toronto, Ontario M4V 1P5

NAME: _____

ADDRESS: _____

CITY: _____ PROV: _____

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Environment Ontario
Jim Bradley, Minister

Classified/Events

Help Wanted | Help Wanted | Help Wanted | Help wanted

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budding and grafting skills essential.

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plant knowledge and French language required.

If you feel you qualify for either position please write or call in complete confidence:

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OIL BURNER SERVICEMAN AND INSTALLER

Full-time salaried position with full benefit package. Chr. Ref. Church and Chr. school in Orillia.
Please send resume to:

Mr. Doug Murray, Sarjeant Company Ltd.
P.O. Box 277, Barrie, ON L4M 4T2
Phone (705) 326-3513

CALVIN COLLEGE FACULTY OPENINGS

The college is seeking applications for tenure-track positions anticipated to begin September 1989 in the following departments: Biology (genetics, development), Communication, Economics and Business (marketing), Engineering (electrical), English (children's literature, cinema, Victorian, Romantic, English literature survey, Shakespeare/16th Century, world literature, English education — elementary, linguistics, journalism, the English novel), French (literature, language), History, Mathematics and Computer Science (statistics, math education, computer science), Nursing (maternity, community health), Physics, Psychology, Religion and Theology (world religions, old testament) Spanish (Spanish and Latin America literature). Special areas listed are preferred, but other applicants will be considered. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at

Calvin College, 3201 Burton St. SE,
Grand Rapids, Michigan USA 49506

Calvin College is an equal opportunity employer

Start thinking ...

about extending your Season's Greetings through our Dec. 2 Christmas issue. Kindly enclose $20 with your personal message and send it before Nov. 18!

Calvinist Contact
261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Events | Events

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For complete information and reservations, please call or write:

Rev. John G. Klomps,
WHBL
Box 524, Station A
Weston, ON M9N 3N3
Tel.: (416) 741-2140

or

Meadowvale Travel Inc.
Tel.: (416) 826-4141

Redeemer College and Festival Music present by popular demand :

Stained Glass 88/ 89

at Redeemer College

Three superb concerts with Boris Brott and the Hamilton Philharmonic Orchestra

British Baroque
November 16, 1988
Boris Brott, Conductor
Redeemer College Choir
with conductor
Christiaan Teeuwsen
Senya Trubashnik, oboe

Mannheim to Vienna
January 11, 1989
Boris Brott, Conductor
Michael Rusinek, clarinet

Beautifully Bach
March 22, 1989
Boris Brott, Conductor
Redeemer College Choir
with conductor
Christiaan Teeuwsen
& soloists

All 'Stained Glass' concerts start at 8:00 p.m. in the Redeemer College Auditorium.
Pre-concert lectures with Boris Brott at 7:00 p.m.
Free apple cider and cookies at intermission.

Subscription price: $45; seniors & students $40.
Call (416) 648-2131

Redeemer College and Festival Music present:

Music to See

two concerts for young people

Organ, Brass & Timpani
November 26, 1988 at 2:00 p.m.
Boris Brott will introduce music specifically written for the organ, the brass and rhythm sections.

The Great 88 and Other Keyboards
April 22, 1989 at 2:00 p.m.
An introduction to the piano, the harpsichord, the organ and the synthesizer. The series will be illustrated in words, pictures and music.

Redeemer College Auditorium, Ancaster
Subscriptions: Adults - Two concerts for $22, one concert $12
Young People (8-15) - Two concerts $12, one concert $7.
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Events/News

Increase in the House

... continued from page 1.

lords represent a wide segment of British professional, business and cultural life, but Canadian senators are invariably selected from the ranks of politicians and they are susceptible to party discipline.

This means they cannot examine legislation from a fresh point of view but only from the same political viewpoint that prevailed in the Commons. There have been frequent suggestions that the Senate should be reformed, or abolished. The latest proposal is for an elected Senate, such as they have in the United States.

Representative democracy

The only elected body at the federal level in Canada is the House of Commons, where all legislation originates and where decisions are made about taxation and spending. The approaching election will decide who will sit in the Commons for the next four years or so.

The country is divided into constituencies, each one entitled to send one member to the Commons. These representatives are called Members of Parliament, and each one is designated in the Commons by the name of the constituency he, or she, represents. This is known as representative democracy and originated in England about 300 years ago when there were no political parties. The aim was to have someone at the centre of power to keep the rulers informed about the needs and wishes of every community in the land.

In the last parliament, there were 282 members in the Commons, but the next house will have 295. This increase was caused by the growth of Canada's population. A census is taken every 10 years, and after each census a survey is made to determine which constituencies are losing population and which are getting too populous. Where necessary, in order to keep a roughly similar number of voters in each constituency, boundaries are redrawn or new constituencies are created. This is called "redistribution."

Most of the candidates seeking election belong to political parties which provide essential support. But this doesn't mean that others cannot run. In every election there are many aspiring candidates who feel that the existing parties do not pay enough attention to the needs of the voters. All that is needed to get such a person's name on the ballot paper is the signature of 12 citizens of the constituency and a deposit of $200 as proof of sincerity.

There are also small parties, able to back a handful of candidates. Such parties sometimes become big. The New Democratic Party started in Saskatchewan in 1933 as the Co-operative Commonwealth Federation (CCF), and it has survived to make its mark on Canada. In the 1988 elections, the Christian Heritage Party is entering Canadian politics for the first time, fielding at least 50 candidates. Ed.] However, regardless of the number of names on the ballot paper, each voter can mark only one "X," for one candidate. Any other mark will disqualify the vote.

It should be remembered that, in spite of media stress on parties and leaders, federal elections in Canada are to send members to the Commons. The Prime Minister is only one man seeking election as a Member of Parliament and the only people who can vote for him are the citizens of his constituency.

It is only after the election, when it is determined which party has the most members in the Commons, that the Governor General, in the name of the Queen, asks the leader of that party to form a government. When he has done so and has chosen his ministers from among other elected MPs, then he becomes Prime Minister. In other words, he is the first among other ministers.

Back to God Hour Rally

in St. George's Anglican Church, Woolwich St., Guelph, on

Sat., Nov. 5, 1988, at 8 p.m.

Speaker: Rev. Bassam Madany of the Arabic Ministry of the Back to God Hour
Topic: "The Challenge of Islam Today"
Special Music: The Choir and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooy with Andre Knevel at the organ

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Hear the

CALVIN COLLEGE BAND

Derald De Young, conductor
Fall, weekend tour

Sat., Nov. 5, 8 p.m., Chatham District Christian Secondary School, 90 Park Ave., Chatham, Ont.

Sun., Nov. 6, 2 p.m., First Christian Reformed Church, Corner of Exmouth & Murphy Rd., Sarnia, Ont.

Reformed according to the Word.
Inspirational meeting to be held in the

London Bethel Christian Reformed Church

October 28, 1988, at 8 p.m.
Speaker: Rev. Stephen Arrick
Sponsored by: Concerned members of the Christian Reformed Church, classis Chatham area.

Everyone welcome

Church news

Christian Reformed Church

New telephone number
— Klaas De Boer, the clerk of First CRC, Owen Sound, Ont., has a new telephone number: (519) 376-2722.
New address
— Kincardine CRC, 468 Queen St., Kincardine, ON N2Z 2J3

Canadian Reformed Churches

Accepted
— to Houston, B.C., Cand. Wm. B. Slomp
Declined
— to Bedfordale, Western Australia, Rev. P.K.A. De Boer of Carman, Man.

Crossword Puzzle returns next issue.

Calendar of Events

Oct. 22	1988 Holy-Spirit Conference to the Reformed Faith. In the Bramalea Baptist Church, **Brampton,** Ont. For advance workshop registrations call (416) 890-3222.
Oct. 22-23	25th Anniversary of the **Kingston** Chr. School. For info. call Mrs. Sigrid Vandermeer at (613)389-5050.
Oct. 24-25	Conference on the CRC and Canadian culture, co-sponsored by ICS and the CCRCC. At Redeemer College, **Ancaster, Ont.** Speakers and respondents will identify ways by which the CRC and its members have been trying to be a leaven in Canadian society in the past 40 years, and analyse the diversity of views on influencing society that have been developed in the past 10 years.
Oct. 28	Inspirational meeting sponsored by Concerned Members (Classis Chatham) at 8 p.m. in the Bethel CRC, **London,** Ont. Speaker: Rev. Stephen Arrick.
Oct. 28	Annual Meeting of The King's College at 8 p.m. in the New Westminster CRC, **Burnaby,** B.C.
Oct. 28	Concerned Members (Niagara Chapter), study session at 8 p.m. in Bethany CRC, Fenwick, Ont. For info. call (416) 934-8300.
Oct. 29	Classis Niagara Elders' Conference at 9:30 a.m., Trinity CRC, **St. Catharines,** Ont. Topic: "How to deal pastorally with victims of abuse (physically, mentally, sexually)." Speaker: Vince Purpura (St. Catharines General Hospital).
Oct. 29	"A Century of Missions", at 8 p.m., Great Lakes Chr. College, **Beamsville,** Ont. Speaker: Juan Boonstra of the Back to God Hour.
Oct. 29	Elder/Deacon Conference from 9-3 p.m. at Reformed Bible College, 1869 Robinson Rd., SE, **Grand Rapids,** MI 49506 (phone 616-458-0404). $15/person, $150 maximum for 9 or 10 persons from same church. Call or write RBC for complete details.
Oct. 29	Canadian Scientific and Christian Affiliation Seminar from 10 a.m. to 3 p.m. at Spring Garden Baptist Church, 112 Spring Gardens Ave., **North York,** Ont. Theme: "Created Male and Female — The meaning of our sexuality." Speakers: Derk Pierik, Ken Van Wyk and Diane Marshall. To register call (416)225-2179.
Oct. 31	Fifth Annual Senior Citizens Day at Redeemer College, **Ancaster,** Ont. Lunch $7.50. For info. call (416) 648-2131.
Nov. 2	CHP National Political Rally at 7:30 p.m., Hamilton Convention Centre, (second floor - ballroom), **Hamilton,** Ont.
Nov. 2-5	CRWRC Leadership Conference, **Estes Park,** Colorado. For info. contact your diaconal conference secretary.
Nov. 4	Back to God Hour Rally at 8 p.m. in Bethel CRC, **London,** Ont. Speaker: Rev. Madany on: "The Challenge of Islam Today."
Nov. 4	"Autumn Concert" featuring Reinata Heemskerk, Andre Knevel and Jan Veenje. At 8 p.m. in St. Andrew's Presb. Church, **Ottawa,** Ont. For tickets and info. call (613) 224-1597.
Nov. 4-6	Home Coming Weekend at Hamilton District Chr. High School, **Hamilton,** Ont. Social activities, brunch, sports, banquet, fellowship and fun!!
Nov. 5	Arts & Craft Sale and Auction at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Starts in the afternoon.
Nov. 5	Bazaar at Trinity Chr. School, Walker's Line, **Burlington,** Ont., at 11 a.m. Dinner at 4:30 p.m. Auction at 6 p.m. Come one and all.
Nov. 5	Pipe Organ Dedication Service at 8 p.m. Calvary CRC, **Flamborough,** Ont. Organist: Adrian Strybos.
Nov. 5	Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, **Guelph,** Ont. Speaker: Bassam Madany. Music: OCMA Directed by Leendert Kooy, Andre Knevel organist.

Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Oct. 28	Tues. Oct. 25	Wed. Oct. 19-8:30a.m.	Thurs. Oct. 20-8:30a.m.
Fri. Nov. 4	Tues. Nov. 1	Wed. Oct. 26-8:30a.m.	Thurs. Oct. 27-8:30a.m.
Fri. Nov. 11	Tues. Nov. 8	Wed. Nov. 2-8:30a.m.	Thurs. Nov. 3-8:30a.m.

Dutch

Persoverzicht

Carl D. Tuyl

Er zijn altijd mensen die alleen maar horen wat ze willen. De voormalige Minister van Industrie, Sinclair Stevens, is er één van. Monsieur Mulroney heeft hem in zuivere taal laten weten, dat hij niet welkom is in de P.C.-fractie, maar Stevens blijft maar aan die gesloten deur kloppen. Op zo'n manier krijgt een mens zere vingers.

★★★★

Monsieur en Turner krijgen vragen over de abortus. Geen van tweeën geven een duidelijk antwoord, alhoewel ze beiden Rooms Katholiek zijn. Ze willen geloof en politiek niet vermengen, hetgeen net zo kunstmatig is als het gescheiden houden van water en zeep. Geef mij Wilhelmus Vander Zalm dan maar, die houdt zijn geloof niet in zijn binnenzak.

★★★★

Premier Bourassa van Quebec, die Liberaal is, maar ook bevriend met Monsieur, zou neutraal blijven tijdens de verkiezingskampagne. Dat is in de eerste plaats al niet erg behulpzaam voor Turner, maar het valt met die neutraliteit ook tegen, want Bourassa geeft steken onder water, die aan zijn voorkeur voor Monsieur geen twijfel overlaten.

★★★★

Een lid van Monsieurs kamer-fraktie heeft zeer zeker niet stil gezeten. Kamerlid Michel Gravek komt voor de rechter vanwege zegge en schrijve 50 aanklachten van zwendelarij. Gelukkig voor de PCs komt de zaak pas in december voor.

★★★★

Het is tijd voor een bekentenis. Biechten doet een mens goed, en ik moet bekennen dat ik het handelsverdrag wetsontwerp ook nog niet gelezen heb. Net zomin als onze Minister voor Handelszaken, John Crosbie. Ik heb wel een uittreksel gelezen dat door de onderhandelaar, Simon Reisman zelf, geschreven is. Volgens hem kunnen we er niet op verliezen. Hij heeft er zeker niet aan verloren. Reismans verslag en Turners opinie over het handelsverdrag verschillen als het relaas van kijvende echtgenoten.

★★★★

Edele Eduard vloog van het oosten naar het westen. Zijn Frans ging wat vlotter maar in de opinie-onderzoeken ging zijn populariteit naar beneden. Eduard schijnt alleen maar populair te zijn tussen verkiezingen. Turner zei dat zijn ambitieuze programma ongeveer net zo duur zou zijn als een dozijn kern-onderzeeërs, zo tussen de acht- en 16 biljoen dollar. 't Kwam zeker niet zo nauw. Monsieur ging ook van het oosten naar het westen, met de zon mee, en helemaal verkikkerd me de wetenschap, dat bijna de helft van de bevolking hem prefereert boven zijn politieke tegenstanders. Hij zegt niet al teveel, omdat het nu goed gaat en vergissingen zouden hem duur te staan komen. Turner belooft van alles behalve bloeiende tulpen in januari, en edele Eduard vuurt zowel aan stuurboord als aan bakboord.

★★★★

Stephen Lewis, die het PC aanbod van een ambassadepost bij de Verenigde Naties gretig aannam, geeft nu hevig af op zijn vorige werkgevers. Dat heeft iets van een weduwnaar die hertrouwt op de dag van zijn vrouws begrafenis. Niet strafbaar, maar fijngevoelig is anders.

★★★★

Het schijnt dat veel mensen wel muziek zien in Air Canada. De aandelen vliegen de deur uit. De Canadese dollar ging omhoog in Amerika, maar in Amsterdam kun je voor een Canadese dollar geen bakkie troost kopen.

★★★★

In Amerika debatteerden de kandidaten voor het ambt van vice-president, op TV. De wedstrijd, zo werd het bezien, had geen duidelijke uitslag.

★★★★

En er is interessant nieuws uit Zweden. Koning Carl Gustaf had voor het paleis zes parkeervergunningen aangevraagd. Het was voornamelijk voor leveranciers. De parkeerautoriteiten van Stockholm weigerden de vergunningen. Het koningschap is ook niet meer wat het geweest is. Vroeger vielen er hoofden als de konings-schoenen niet goed gepoetst waren.

★★★★

Minister-president Ciriaco De Mita van Italië weet hoe de vork in de steel zit. Kamerleden daar stemmen in 't geheim, vaak tegen hun eigen partij. Daar moet een eind aan komen, zegt De Mita. Hij wil dat de leden gaan stemmen door netjes hun vinger op te steken. Dan kun je tenminste zien wie voor en wie tegen stemt.

★★★★

Het is bij Koningin Beatrix en Prince Claus stil geworden. Al hun zonen zijn nu uitgevlogen. Kroonprins Willem-Alexander woont al ruim een jaar in Leiden, waar hij geschiedenis studeert. Zijn jongste broer Constantijn is na de zomervakantie ook naar het Zuid-Hollandse Leiden verhuisd. Hij studeert rechtswetenschappen en is bij zijn oudere broer ingetrokken. De middelste zoon Friso is in Delft begonnen met de studie van vliegtuigbouw.

★★★★

En een (niet) wetenschappelijke advertentie in een Nederlands tijdschrift verklaart, dat knoflook niet alleen het cholesterolgehalte helpt verlagen, maar daarnaast ook aan te raden is bij vergeetachtigheid, draaierigheid, koude handen en voeten en gevoelige kuitspieren. Flink knoflook eten dus maar. Kouwe voeten is geen lolletje.

★★★★

Uw correspondent is aan't niksen in het land waar niksen gewoonte is: Florida. Geen last van kouwe voeten!

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

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Onze oudste politiedienst verwelkomt nieuwe recruten.

De "Royal Canadian Mounted Police" wil dat alle mensen die onder hun bescherming staan, vertegenwoordigd zijn in hun gelederen — allemaal. Het land waarin we wonen bestaat uit mensen van vele verschillende culturele afkomsten en mensen die vele verschillende talen spreken. De R.C.M.P. wijdt zich aan de handhaving van een organisatie welke deze etnische en culturele verscheidenheid weerspiegelt.

Leden van de R.C.M.P. aanvaarden met plezier de taak om voortdurend nieuwe vakken te leren, zijn er trots op om te werken bij een internationaal vermaarde dienst, die werkt met de modernste ontwikkeling van de technologie en die het voorrecht heeft om mede-Canadezen te dienen op gemeentelijk-, nationaal- en internationaal niveau.

Zich aansluiten bij de gelederen van Canada's nationale politiedienst kan leiden tot een opwindende en bevredigende loopbaan voor bevoegde kandidaten.

Voor verdere inlichtingen over aansluiting bij de R.C.M.P. kunt u kontact opnemen met uw dichtstbijzijnde detachement, of u kunt zich schriftelijk in verbinding stellen met:

Royal Canadian Mounted Police
1200 Alta Vista Drive
Ottawa, Ontario K1A 0R2

Royal Canadian Gendarmerie royale
Mounted Police du Canada

Canada

Uw Koninkrijk kome ...

(Opgedragen aan Okke Jager bij zijn afscheid van de Theologische Universiteit te Kampen)

Bert Aalbers

Zij dan, die daar bijeengekomen waren, vroegen hem en zeiden: Here, herstelt gij in deze tijd het koningschap voor Israël? Hij zei tot hen: Het is niet uw zaak de tijden of gelegenheden te weten, waarover de Vader de beschikking aan zich gehouden heeft, maar gij zult kracht ontvangen, wanneer de Heilige Geest over u komt, en gij zult mijn getuigen zijn te Jeruzalem en in geheel Judea en Samaria en tot het uiterste der aarde. (Handelingen 1:6-8)

Een vraag

Vlak voor zijn hemelvaart vragen de leerlingen naar de komst van het Koninkrijk. Uit preken en commentaren krijg je vaak de indruk dat die vraag helemaal verkeerd is: de discipelen hebben er nog altijd niets van begrepen; ze dromen van een aards koninkrijk; ze denken gewoon niet goed na; ze moesten zich schamen.

De kritiek liegt er niet om. Maar is hun vraag werkelijk zo vreemd? Ik geloof daar niets van. Daarom drie tegenvragen aan de critici:

— is het zo gek dat de leerlingen het Rijk verwachten?
— is het zo vreemd om het juist nu te verwachten?
— is het zo dwaas om het voor Israël te verwachten?

1. Is het echt zo gek om het Rijk te verwachten?

Nee, dat is het niet. Lezen we niet telkens weer bij de profeten over het Messiaanse Rijk waarin vrede en recht zouden heersen; waar geen oorlog meer zal zijn omdat de zwaarden worden omgesmeed tot snoeimessen en de speren tot ploegscharen? Die vraag klinkt ook door aan het eind van psalm 89 "Hoe lang nog, o Here?" Dat is het verlangen dat profeten en psalmdichters beheerst en dat vinden we ook bij de leerlingen. Ten onrechte?

Maar Jezus sprak toch voortdurend over dat Rijk in gelijkenissen? En in zijn omgaan met de mensen werd toch iets van dat Rijk zichtbaar? Is het dan zo gek dat ze dat Rijk verwachten? Nee toch. Is het niet veel gekker als wij er zo weinig van verwachten?

2. Is het zo vreemd dat zij het Koninkrijk juist nu verwachten? in deze tijd?

En weer moeten we zeggen: nee, dat is het niet. Juist nu ligt die vraag het meest voor de hand. Niet voor niets heeft Lukas een paar verzen eerder verteld dat Jezus gedurende de 40 dagen van zijn verschijningen sprak "over al wat het Koninkrijk Gods betreft" (1:3).

Nota bene: dag in dag uit was er maar één thema dat hun gesprekken beheerste: het Koninkrijk, het Koninkrijk en nog eens het Koninkrijk. De apostelen begrepen dat er wat ging gebeuren i.v.m. het Rijk. Dat het geen aards koninkrijk zou zijn zonder meer, dat hadden ze inmiddels wel begrepen. Maar dat het Rijk nu heel dichtbij was, op welke manier dan ook, dat kon niet missen. Zou Jezus soms nu ... Is dat zo vreemd? Is het een wonder dat die vraag in hun harten brandt? Zou het niet veel vreemder zijn als ze het juist nu niet verwachten?

3. Is het zo dwaas om het Rijk voor Israël en in Israël te verwachten?

Je zou het wel denken, als je de kritiek hoort: alles goed en wel maar dat klopt toch niet, alleen voor Israël? dat is toch egoïstisch gedacht? en bovendien is Jezus toch geen aardse koning? Het klinkt op het eerste gehoor heel redelijk. En toch ...

a) Ook het feit dat de leerlingen het Rijk verwachten in Israël ligt voor de hand. Weer: lees het OT er maar op na. Het Messiaanse Rijk begint in Israël; het gaat om de troon van David (vgl. Jes. 11:1). Maar in Israël gaat het om de wereld, het blijft niet tot Israël beperkt: de volken zullen de wortel van Isaï zoeken (Jes. 11:10). Ja, maar in het NT is het dan toch anders ... Jezus is toch niet alleen voor Israël?

Jezus is inderdaad niet alleen voor Israël, maar weer: het begint daar wel. Voor zijn geboorte klinken de woorden: "koning over het huis van Jacob," "de troon van zijn vader David" (Luk. 1:33, 32). Joodser kan het niet! En aan het eind van zijn leven staan boven zijn kruis de woorden: "Dit is de koning der Joden" (Luk. 23:38). Opnieuw: het begint in Israël en gaat van daar uit naar de gehele wereld! Niet omgekeerd!

b) Wat er over dat Rijk gezegd wordt door de profeten, maakt duidelijk dat het gaat om een concreet koninkrijk op aarde (b.v. Jes. 11:3,4). Wij maken er nogal eens een hemels koninkrijk van. Maar dan hebben wij er nog niet veel van begrepen. Het Rijk is niet voor de hemel maar voor de aarde bestemd, dat kan Israël ons leren. Jezus bleef dan ook niet in de hemel om van daar uit het Rijk te stichten, maar Hij ging naar de aarde, naar Israël omdat het God gaat om de aarde, de wereld en wie daarop wonen! Het Rijk van de Messias is zeker geen aards, politiek Rijk zonder meer, maar dat wil niet zeggen: dus hemels, dus geestelijk. Het heeft concrete gestalte! Dat betekent echter niet dat je het dus zou kunnen aanwijzen hier op aarde. Zo van: de kerk is het koninkrijk. Weliswaar moet dat Rijk in de kerk zichtbaar worden, maar het Rijk en de kerk vallen niet samen!

Nee, de leerlingen hadden gelijk toen zij dachten: het koninkrijk begint bij Israël. Dat is geen egoïsme, maar bijbels geloof! Want het gaat in Israël om de volken; heel de schrift door! Er is hoop voor de wereld, want er is hoop voor Israël! Nooit omgekeerd!

En een antwoord

Nee, het enige wat Jezus niet aanstaat is het feit dat zij precies willen weten wanneer het Rijk komt, dat ze een afwachtende houding aannemen. Wanneer, dat is hun zaak niet; dat is Gods zaak. Maar wat moeten zij dan doen? Hun zaak is het om getuigen te zijn van hem. En wie is Hij? De Messiaanse koning, de Heer van het Rijk. Ze moeten dus getuigen zijn van het Rijk, dat in Jezus op aarde zichtbaar werd, maar dat in volle glorie nog moet verschijnen.

Hoe? Door de kracht van de Geest. En welke Geest zou dat anders zijn dan de Geest van raad en sterkte, van kennis en vreze des Heren (Jes. 11:2)? De Geest die de Messias bezielde. De Geest waardoor de profeten spraken van het Rijk dat komt. En net als de profeet, moet de gemeente in deze wereld het visioen levend houden, getuigen van het Rijk van vrede en recht. Dwars tegen alles in. Dwars tegen alle koninkrijken van deze wereld in, waar de groten en sterken de touwtjes in handen hebben en de kleinen en zwakken aan het kortste eind trekken. Dwars daar tegenin getuigen van een ander Rijk: er komen betere tijden!

Er zijn Christenen die zich vandaag de dag heel erg druk maken over het einde der tijden en zo, dikke boeken worden daarover vol geschreven en Openbaring staat bovenaan hun lijst met geliefde bijbelgedeelten. Heel interessant allemaal. Maar daar gaat het niet om. Waar het werkelijk op aankomt is getuigen te zijn van het Koninkrijk. Jezus heeft meer aandacht voor het einde der aarde (vers 8) dan voor het einde der tijden! En het is een veeg teken als het bij veel Christenen net andersom is!

Overgenomen uit: Evangelisch Commentaar.

De foto compleet maken ...

Immigratie brengt families weer bij elkaar.

Hon. Barbara McDougall: "Elk jaar worden duizenden immigranten verwelkomd om zich te herenigen met hun families en om een nieuw en beter leven te beginnen.
"De federale regering van Canada is overtuigd van de sterkte en belangrijkheid van familiebanden en wil meer kansen geven aan families om zich in Canada te herenigen.

"Het bijeen brengen van families vormt een belangrijk onderdeel van het Canadese immigratie plan. Dat is de reden waarom we de "Family Class" hebben uitgebreid."

Voor inlichtingen of hulp, neem contact op met uw dichtstbijzijnde "Canada Immigration Centre."

Employment and Immigration Canada
Barbara McDougall, Minister

Emploi et Immigration Canada
Barbara McDougall, ministre

Canada

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ELECTIONS CANADA

INLICHTINGEN VOOR NIEUWE CANADEZEN

STEMMEN IN DE FEDERALE VERKIEZING. WANNEER?

VERKIEZINGSDAG: 21 NOVEMBER
VERVROEGDE STEMMING: 12, 14 EN 15 NOVEMBER
Alle stemgerechtigden mogen op 21 november 1988 stemmen. Personen die er bijna zeker van zijn, dat ze op de verkiezingsdatum niet in staat zullen zijn om te stemmen, mogen dit op een vroegere datum doen. Hierbij inbegrepen zijn de bejaarde-, zieke- en invalide personen en hen die om religieuze redenen niet kunnen stemmen op de verkiezingsdag.

WIE KAN STEMMEN?

Elke Canadees die:
★ in Canada woonachtig is
★ 18 jaar of ouder is op de verkiezingsdag
★ geregistreerd is op de kiezerslijst.

HOE REGISTREERT MEN?

EEN ENUMERATIE ZAL PLAATSVINDEN VAN 14 - 20 OKTOBER. Twee officiële enumerators zullen bij u aan huis komen om u te registreren. Waar nodig, zullen ze tenminste tweemaal proberen u te bereiken. Als ze dan nog niet in staat zijn u thuis te treffen dan is het voor uw eigen verantwoording om te registreren gedurende de herzieningsperiode. Als u geregistreerd bent via de enumerators, dan zult u een enumeratiekaart ontvangen waarin bevestigd wordt dat uw naam op de kiezerslijst voorkomt.

WAAROM IS HERZIENING NODIG?

De kiezerslijst moet herzien worden om eventuele fouten te corrigeren en zodat de namen van kiezers die niet geregistreerd waren gedurende de enumeratie, eraan toegevoegd kunnen worden. Voor advies aangaande de te volgen procedure kunt u het kantoor van de "Elections Canada" in uw kiesdistrict bellen. Als u niet weet hoe u met dit kantoor in contact kunt komen, bel dan kosteloos 1-800-267-VOTE.
Vervaldatum voor steden: 4 november
Vervaldatum voor het platteland: 2 november

WAAR MOETEN WE STEMMEN?

Raadpleeg uw enumeratiekaart — daarop staat het volledige adres van uw stembureau. Of, bel het "Elections Canada" kantoor in uw kiesdistrict. Stembureaux zijn geopend van 9 uur v.m. tot 8 uur n.m.

ELECTIONS CANADA

UW OFFICIELE BRON VAN INLICHTINGEN OVER DE VERKIEZINGEN

ELECTIONS CANADA

Alle federale verkiezingen in Canada worden geleid en gecontroleerd door een onpartijdig agentschap voor de regering, bekend als "Elections Canada." "Elections Canada," niet verbonden aan enige politieke richting, beschermt de rechten van de Canadese kiezers, zodat ze persoonlijk en vrijwillig kunnen deelnemen aan het democratische systeem van stemmen.
Canada's onpartijdige federale verkiezingsagentschap.

ELECTIONS CANADA

ELECTIONS CANADA HELPT CANADEZEN BIJ HET UITBRENGEN VAN HUN STEMMEN

Books

Robert VanderVennen, book review editor

Canadian life

Kurelek pictures immigrant living

They Sought A New World, by William Kurelek, with Margaret S. Engelhart; illus. by William Kurelek. Montreal: Tundra Books, 1985. Hardcover, $14.95; Softcover, $6.95; 48 p. Reviewed by Doro J. Bakker, Orangeville, Ont.

When William Kurelek died in 1977, he left behind hundreds of "immigrant paintings". They were the beginnings of his plan to paint the history of every immigrant group that settled in North America. In *They Sought A New World*, editor Margaret S. Engelhart has chosen 28 of his paintings in an effort to keep Kurelek's story alive. Kurelek's own moving comments accompany the paintings. Engelhart has further supplemented these with her own well-researched background information. The combination of artist's and author's texts give the reader an authentic look at the experience of the immigrants.

Fifty million immigrants have reached the shores of North America since 1820; they formed the North American mosaic. This book is a sure tribute to their courage as they sought to harness their harsh and unfamiliar surroundings. Kurelek, himself the son of Ukrainian immigrants, knew firsthand of the dreams and hardships of early settlers. He knew their hopes and their dark moments, their struggles and their disappointments. His paintings and words combine to convey an emotional, honest story. Kurelek himself wrote,

As a historic painter ... I had to record the crises, the calamities, the hunger, thirst, sweat and toil of the people settling into an untamed country. This I feel is nothing to be ashamed of. On the contrary, it glorifies the courage, the service, the toughness ....

Those already familiar with the art and spirit of William Kurelek will certainly appreciate this collection of some of his later paintings. Those new to his work will be struck by Kurelek's ability to draw them into each rich scene.

They Sought A New World is recommended for readers 10 years and up. Sharing this book with the entire family will be a rewarding experience; especially for those who have experienced immigration themselves. Tundra Books have published a handsome book which accurately reproduces the artist's work.

And WHAT does the Lord require of you?

to act justly
love mercy
walk humbly with your God. Micah 6:8

Thanks to the Lord's requirements and his responsive people, relief and development projects through your CHRISTIAN REFORMED WORLD RELIEF COMMITTEE with its national Christian partner groups can help the world's poor to help themselves.

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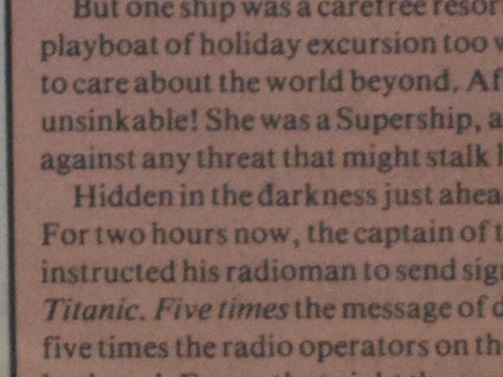

Friends of God

Wayne Brouwer

Warnings

"With many other words he warned them ..." **(Acts 2:40)**

On April 14, 1912, several ships sailed the North Atlantic. Winter had not yet released its grip on the high seas, and mountainous icebergs silently challenged sailors running their vessels through a constantly changing obstacle course.

Most ships ran at half speed. Most captains posted extra lookouts on the forward decks. Most crews snapped to attention on full alert.

But one ship was a carefree resort of fun and frolic, a playboat of holiday excursion too wrapped up in its hedonism to care about the world beyond. After all, the *S.S. Titanic* was unsinkable! She was a Supership, an armor-clad bulward against any threat that might stalk lesser boats.

Hidden in the darkness just ahead of her was the *Californian*. For two hours now, the captain of the *Californian* had instructed his radioman to send signals of warning to the *Titanic*. *Five times* the message of danger had gone out; and five times the radio operators on the *Titanic* were too busy to be bothered. For on that night the great Cape Sailing Regatta was being run, and passengers were paying for news from the race.

When it became apparent that the great ship was on a collision course with death, one more urgent message was sent. And this time the radio operator on the *Titanic* tersely replied, *"Shut up! I am busy! I am working on the Cape Race!" busy! I am working the Cape Race!"*

Moments later a shudder deep in her bowels signaled the lethal attack of an iceberg, and four hours later 1,500 people made their graves in the salt-water deeps.

Who cares?

A prophet of doom is a lonely man. *"Shut up! I am busy!"* we tell him, as we carry on with the latest fads and fashions. An ulcer signals, the signs of alcoholism shout, the warnings gleam from cigarette packages, a tell-tale coolness threatens, and we angrily reply, *"Shut up! I'm busy!"* Our bodies caution us with headaches or other pain, teachers challenge failing students, employers warn unproductive workers, and the environment cries out at our pollutants, and still we have no time to be bothered. *"Shut up! I'm busy!"*

No wonder historic Christianity is unpopular. Can you imagine what Pentecost would have been like if when Peter had stood to warn them, the Jerusalem crowds had yelled, *"Shut up! We're busy! Don't rock our pleasure boat! Get off our cruise ship!"?* Warnings are painful. Warnings are threatening. Warnings are not our cup of tea.

Early in March of 44 BC the fortune-teller Spurinna warned Julius Caesar that a great danger would befall him on the Ides of that month. But, as usual, when the ides of March came, Caesar set off for the Senate house. On the way he met Spurinna, and with a smile of haughty disdain threw out the challenge, "The ides of March have come!"

Spurinna was nonplussed. "True," he replied, "they have come; but they have not yet gone!"

And, as history records it, within the hour, Caesar lay dying under the assault of assassins' knives.

Necessary beginnings

The message of the gospel of Jesus Christ is hope and life, light and joy. It is a message of release and freedom. It is a call to authentic living in the love of God. But what makes it such a great comfort is that it comes with a realistic assessment of our lives apart from grace. It speaks of the "broad way leading to destruction." It identifies the "works of the flesh." It accuses us of being "dead in sin."

That's not pretty. But it is what we need to hear if we are to cry out for the mercies of heaven. Never does the message of the church end with doom and gloom. But unless, in some way, it begins there, we will continue playing Russian roulette with the icebergs of life.

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